DIRECTIONS
GIVEN TO THE
CLERGY
OF THE
Dioceſe of *London*,
In the Year 1724.

By the Right Reverend Father in God,
EDMUND Lord Biſhop of LONDON.

To which is added,

His CHARGE to the Clergy, in his laſt Viſitation, begun in the Year 1741, and finiſh'd in the Year 1742.

With an APPENDIX.

LONDON:
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MVSEVM
BRITANNICVM

Reverend Brethren,

WHEN it pleaſed his Majeſty to Tranſlate me to the See of *LONDON*, upon the Death of a pious Predeceſſor now with God; I was very ſenſible of the great Weight and Difficulty of the Charge, as requiring almoſt perpetual Attendances of one kind or another, and entangled with a greater variety of Emergencies, and more expos'd to the Obſervation and Cenſure of the World, than the Adminiſtration of any other Dioceſe. But as I was call'd to this Charge without any Application or Endeavour on my own Part, I conſi-der'd it as a providential Appointment, and firmly truſted that the ſame God whoſe Providence had call'd me to it, would graciouſly direct and ſupport me

in the Diſcharge of it, to his Glory, and the Good of his Church.

And next to the divine Goodneſs, upon which I humbly rely for ſuch a Meaſure of Wiſdom and Underſtanding, and ſuch Strength of Body and Reſolution of Mind, as a Station of ſo much Labour and Difficulty requires; I muſt depend upon the kind and unanimous Aſſiſtance of you, my Reverend Brethren; and I doubt not, but you will be ready on all Occaſions to join with me in preſerving and eſtabliſhing Order and Diſciplin within this Dioceſe. Which, as it is adorn'd with the Capital City of the Kingdom, from whence, as from a Fountain, Good and Evil are deriv'd to all Parts of the Kingdom; and as it may well be preſum'd to abound with Perſons of greater Learning, Knowledge and Experience, than any other Dioceſe; ought upon both theſe Accounts to be a *Pattern* of Order and Diſciplin to the whole Nation. And more particularly ought it to be the Pattern of a regular Behaviour in

the Clergy, and of an exact Performance of the publick Offices of the Church; upon which two, it may moſt truly be ſaid, that national Piety and Religion do mainly depend; nothing being more clear in Experience, than that the Spirit of Piety and Religion decays or increaſes in particular Pariſhes, according as the Incumbent ſets a good or bad Example, and the publick Offices in the Church are reverently or negligently perform'd.

For the promoting theſe good Ends, I chuſe, at my firſt coming to you, to put into your Hands ſome Rules and Obſervations, which more particularly relate to thoſe two important Points. For tho' I doubt not, but as many of the Clergy of this Dioceſe as have been a long Time Incumbents in it, and have reap'd the full Advantage of Books and Converſation, which is its peculiar Bleſſing, are abundantly inſtructed in the ſeveral Branches of the Paſtoral Office; yet it muſt be remember'd, that there are many others, whoſe Age, Obſervation, and Experience

are much leſs; and to Them therefore I would be underſtood, more eſpecially, to apply my ſelf, in ſuggeſting ſuch Rules, as are of moſt conſtant Uſe, and ſeem to me to be moſt needful, for diſcharging the Miniſterial Function, with Honour to the Church, and Edification to the People: Reſolving alſo to put them into the Hands of thoſe who will have yet greater need of them, I mean, all ſuch as I ſhall hereafter appoint to Parochial Cures, whether by Inſtitution, or Licence. And if the Rules which I have laid down ſhall be thought plain and obvious, it is a ſufficient Anſwer, that they are *Uſeful*: Since it may be truly ſaid of all Rules for the Conduct of human Life in any Branch whatſoever, That the more plain the Rule is, the more Important the Duty.

And becauſe I ſhall begin with the decent and regular Performance of the publick Offices of the Church; that which I muſt mention in the firſt place, as a *general* Preparation for the reſt, is,

1. The *Decency* of the Place in which thoſe Offices are to be performed, in point of Repairs, Cleanlineſs, and all Accommodations of Books, Veſſels, Veſtments, and other Things, which the Rubricks and Canons of the Church ſuppoſe and require. For nothing is more certain, than that the ſolemn Appearance of the Place, is the Means of begetting a Reverence in the Minds of the Perſons, and a ſuitable Honour for the publick Worſhip of God; and, on the other Hand, all mean and unſeemly Appearances in the Houſe of God, and all Neglects of the decent and neceſſary Preparations for his publick Worſhip, beget an Indolence and Inactivity in the Minds of the Congregation, and a Contempt, or at leaſt a Diſregard, of the Worſhip itſelf. So that the Obſervation is ordinarily true, That the Want of Decency and Cleanlineſs in the Houſe of God, is a Sign of the Want of true Piety and Devotion in the Hearts of the People. God be thank'd, there has of late Years been an unuſual Zeal in this Nation, for the repairing and beautifying *Decency of the Church.*

beautifying Parochial Churches, and furniſhing them with all proper Accommodations for the decent and orderly Performance of divine Service; but where that Spirit has not yet prevail'd, and the Churches appear to need it, I muſt beſeech you to do all that is in your Power to raiſe it among the People; and particularly, I muſt beſeech every Rector to ſet his Pariſhioners a good Example upon this Head as well as others, by keeping his *Chancel* not only in good Repair but in a *decent* Condition.

THE Decency and Solemnity of the *Place* being thus provided for; that which comes firſt under Conſideration among the Duties to be perform'd in it, is,

Reading Prayers. II. THE READING of DIVINE SERVICE to the Congregation. An Office, that is uſually reckoned a Matter of Courſe, which all Clergymen are equally capable of performing, and which they can hardly perform amiſs; and yet it is moſt certain,

that

that the Edification of the People, and the Honour of the Liturgy it ſelf, depend a great deal upon the Manner of performing it; that is, upon the Reading it audibly, diſtinctly, and ſolemnly. It is an Abſurdity, and an Iniquity, which we juſtly charge upon the Church of *Rome*, that her publick Service is in a Tongue unknown to the People; but tho' our Service is in a known Tongue, it muſt be owned that as the Reading it without being heard, makes it to all Intents and Purpoſes an unknown Tongue, ſo confuſed and indiſtinct Reading, with every Degree thereof, is a gradual Approach to it. The *Diſſenters* object againſt our publick Liturgy, that it is cold, and lifeleſs, and unaffecting; but though the Objection has no Force in it ſelf (what they call cold and lifeleſs, being no more than grave and ſerious, as all publick Liturgies ought to be) yet we may give it very great Force, by running-over the Service in a cold and unaffecting Manner. Our People themſelves are too apt, in their own Minds, to vilify and depreciate this Part of our

publick

publick Service, as that which is ready compoſed to the Miniſter's Hand, and requires no farther Talent than the bare Reading; but we find by Experience to what Degrees this Objection vaniſhes, and how devoutly and reverently the Service is attended to, where it has the juſt Advantage of being read in a diſtinct, ſolemn, and affectionate Manner. In a Word, it is in vain to hope, that the People will be zealous, if they ſee the Miniſter indifferent, or that any Service will be duly attended to, which is not recommended to them as a Matter of great Concern and Importance, by being performed in a ſerious and affecting Way; and when ever we perform it careleſly and precipitately, we muſt forgive them if they believe that we account it a Task and a Burthen to us, which we are willing to get rid of, with as little Trouble, and in as ſhort a Time, as we can. A Conſideration, that will oblige me to reſiſt, to the utmoſt of my Power, and where there is not the moſt evident Neceſſity, all Attempts in Miniſters to charge

them-

themſelves with the performing of divine Service on any Lord's Day more than twice; as it is a Practice, which for the moſt Part muſt render the Service leſs Affecting and Edifying as to the People, and almoſt unavoidably draws the Reproaches I have mention'd, both upon the Liturgy and the Miniſter.

I AM aware, that the Duty which I am now preſſing, is not equally in every one's Power; all Men having not an equal Strength and Felicity of Voice. And, conſidering how much depends upon theſe Qualifications, in order to an uſeful and honourable Diſcharge of the Miniſterial Office, it is much to be wiſh'd, that greater Regard were had to them, in making Choice of Perſons for the ſacred Function; and particularly, that in the Education of thoſe who are deſign'd for the Miniſtry, the right forming of the Voice were made one ſpecial Care from the very beginning, in our Schools, as well as Univerſities. A Care, which however omitted by others, it is to be hoped will not

not be forgotten by ſuch Clergymen who have Sons that are intended for the Miniſtry; becauſe they know by Experience, and cannot but ſenſibly feel, the great Importance and Advantage of it. In the mean Time, with regard to thoſe who are already admitted to Holy Orders, I muſt beg leave to obſerve, that as on one hand, there are few whoſe Perfections and Abilities in this Way are ſo complete by Nature, as to ſuperſede all Endeavours after further Improvement; ſo, on the other Hand, there are not many, whoſe natural Talents are ſo very defective and unhappy, as to be uncapable of being better'd by Care and Obſervation. At leaſt, it is very certain, that none are ſo irregularly framed, as not to be capable of officiating in a devout and ſerious Manner, ſuch as ſhall ſhew that the Perſon who officiates, is himſelf thoroughly affected; and this, where it appears, makes ſuch a ſtrong and conſtant Impreſſion upon the Minds of the Congregation, as goes a great Way to atone for other Failings which they ſee to be natural and unavoidable.

But

But a ſupine, careleſs, and indevout Way of performing Divine Service, is utterly inexcuſable both with God and Man.

When Miniſters have given it the utmoſt Advantages they can, they will find it to be all little enough to keep up the Attention and Devotion of the People; whoſe Minds are overwhelmed with worldly Cares, and too little accuſtomed to ſpiritual Exerciſes of any Kind. However, Miniſters who officiate in that devout and affectionate Way, do a great deal towards the raiſing in them a Spirit of Devotion; and more they cannot do, unleſs the People will be perſuaded to the Practice of *Family Devotion*; which would hinder the Mind from being drown'd in worldly Thoughts, and habituate it to the moving and approaching towards Heaven; and which therefore I muſt entreat you to promote in your ſeveral Pariſhes to the utmoſt of your Power, with this View, among others, that greater Degrees of Attention and Devotion may be ſeen in our publick Aſſemblies. For the ſame End,

I will take this Occaſion to mention one Thing more; and that is, the Practice of ſaying *Grace* before and after Meals; which, however ſmall it may ſeem, yet being a devout Acknowledgement of the Providence of God over us, and of our Dependance upon him, it would be another good Means of keeping up a Spirit of Piety and Devotion in Families, if it were brought into conſtant Practice.

Pſalmody. III. Besides that Part in our publick Devotions, which properly belongs to the Miniſter; there is another, which, though it belongs to the whole Body of the Congregation, will hardly be performed in a decent and edifying Manner, without ſome previous Care and Aſſiſtance on his Part; I mean the SINGING of PSALMS. This is a divine and heavenly Exerciſe, which the Scripture recommends to us as one ſpecial Means of Edification; and being then in its greateſt Perfection, when it is performed by Chriſtians in a joint Harmony of Heart and Voice, it has been ever accounted

counted a ſtanding Part of publick Devotion, not only in the Jewiſh, but in the Chriſtian Church. And in the Church of *England* particularly, whoſe *Sunday-Service* is made up of three Offices, which were originally diſtinct, and in their Natures are ſo; there is the greater Need of the Intervention of Pſalmody, that the Tranſitions from one Service to another may not be too ſudden and abrupt. This Exerciſe therefore, being a Part of our publick Devotions, and very uſeful when it is duly and regularly performed, muſt not be forgotten, while we are conſidering of proper Rules for Decency and Edification in the Church; eſpecially, ſince it is ſo plain in Experience, that where no Care is taken in this Matter, the Performance will be very indecent, and indeed ſhocking.

To prevent that, and to provide for due Solemnity in this Part of our publick Service as well as the reſt, I have often wiſh'd, that every Miniſter would take the Trouble of directing the Choice of

proper

proper Pſalms; or rather, that they would once for all fix and eſtabliſh a Courſe of Pſalms, to be given out and ſung in their Order. By which means, the Congregation might be furniſh'd with thoſe which are moſt proper, and alſo with a due Variety; and, by degrees, the moſt uſeful Parts of the Book of Pſalms would be implanted in the Minds of the People, and become familiar to them.

WITH a View to thoſe good Ends, and by way of Aſſiſtance to the younger Clergy, I have ſubjoin'd to theſe Directions a *Courſe* of *Singing-Pſalms*; which may be gone-through every ſix Months, and is ſo order'd, as to conſiſt of a proper Mixture, 1. of Praiſes and Thankſgivings, 2. of Prayer to God and Truſt in him, and 3. of Precepts and Motives to a godly Life. But when I put this into your Hands, I would not be underſtood to *direct* but only to *recommend* the Uſe of it; leaving you at full Liberty to chuſe any other Parts of the Book of Pſalms which you may judge proper; provided you leave not the Choice

to

to the Pariſh Clerk, which I earneſtly deſire you will not.

And to the End the Pſalms ſo choſen may be ſung in a more decent Manner; it is further to be wiſhed, that the People of every Pariſh, and eſpecially the Youth, were trained up and accuſtomed to an orderly Way of ſinging ſome of the Pſalm-Tunes which are moſt plain and eaſy and of moſt common Uſe; ſince that is the proper Seaſon of forming the Voice as well as the Mind, and the Regularity into which it is then caſt with great Eaſe, will remain with them during Life, and not only enable them to contribute their Part to the Decency of this Performance, but, even for the Sake of that Talent, will incline them to be conſtant in attending the publick Service of the Church.

But when I recommend the bringing your People, whether old or young, to a decent and orderly Way of ſinging Pſalms, I do by no means recommend to you or

them, the inviting or encouraging thoſe idle Inſtructors, who of late Years have gone about the ſeveral Countries to teach Tunes uncommon and out of the Way (which very often are as ridiculous, as they are new; and the Conſequence of which is, that the greateſt Part of the Congregation being unaccuſtomed to them, are ſilenc'd, and do not join in this Exerciſe at all;) but my Meaning is, that you ſhould endeavour to bring your *whole* Congregation, Men and Women, Old and Young, or at leaſt as many as you can, to ſing five or ſix of the plaineſt and beſt-known Tunes, in a decent, regular, and uniform Manner, ſo as to be able to bear their Part in them at the publick Service of the Church.

WHICH laſt Advantage of bringing the *whole* Congregation to join in this Exerciſe, will be beſt obtain'd, eſpecially in Country Pariſhes, by directing the Clerk to *read* the Pſalm, Line by Line, as they go on; by which means, they who cannot *read*, will yet be able to bear a Part

in

in *ſinging*; and even they who can neither read nor ſing, will receive from the *Matter* of the Pſalm both Inſtruction in their Duty, and Improvement in their Devotion.

UNDER this Head, I muſt take notice of the Choice of Pariſh Clerks, who are Aſſiſtants to the Miniſter in performing divine Service, and are ſtill in his Nomination, by Canon in all Places, and by Cuſtom alſo in moſt. And upon this Account, their Qualifications "*of honeſt Converſation and Sufficiency, for reading, writing, and ſinging*," are ſpecially provided for in the XCI^st^ Canon of our Church; which was made on Purpoſe to guard againſt the Indecencies, that Pariſh-Clerks who are not duly qualified, always bring into the publick Worſhip. In Conformity to which Canon, it is to be hop'd that as there ſhall be occaſion, Miniſters (ſetting aſide all private Regards and Applications) will chuſe ſuch Perſons to be their Clerks, as are known to be of ſober Converſation, and of Ability to perform the-

Part that belongs to them, (eſpecially in the Point of Pſalmody) decently and laudably.

If what I have ſaid under this Head concerning Pſalmody, and the Qualifications of Pariſh-Clerks, ſhall be thought a deſcending to Points too *Little*, and unworthy of Regard; let it be remember'd, that nothing can be call'd *Little*, which conduces in any Degree to ſo great an End, as is the decent and orderly Performance of the publick Worſhip of God.

But to return to the Duties which belong to the Miniſter alone.

Preaching. IV. What has been ſaid under the ſecond Head, concerning the Advantages of *Reading* in a diſtinct and affectionate Manner, equally holds in the Duty of PREACHING; the Effects and Impreſſions whereof, with the ſeveral Degrees of them, do not more depend upon any one Thing, than the *Manner* of Delivering. When *Demoſthenes*

was asked, What was the firſt Qualification of a good Orator; His Anſwer was, Pronunciation; and being further ask'd, What was the ſecond? and, after that, What was the third? He ſtill went on to anſwer, Pronunciation; *ut eam videri poſſet, non præcipuam, ſed ſolam, judicâſſe*, as *Quintilian* adds, who relates the Paſſage. Thus it always has been, and always will be, in mixt and popular Aſſemblies. And the proper Inference from thence, is not, to fall into Complaints that empty Sounds ſhould in ſo many Inſtances obtain greater Praiſe and a more favourable Acceptance, than good Senſe expreſs'd in proper Language; but let the Inference be, an Endeavour to recommend good Senſe by the Advantage of good Elocution. For it is in vain to contend againſt Experience; and in Experience nothing is more plain and certain, than the great Importance of a diſtinct and graceful Elocution, both to the Honour of the Preacher, and the Edification of the Hearers; and therefore an Endeavour after it, is a Juſtice that is owing, as well to your own Compoſitions, as

to the Souls which are committed to your Care.

But altho', the Church having compos'd a publick Service to our Hands, all that is required on our Part, is the Reading it in a diſtinct, ſerious, and affectionate Manner; yet the Work of Preaching, being now left by the Church entirely to Incumbents, requires an additional Care, as to Matter, Method, and other Circumſtances. In ſpeaking to which Heads, I would not have it underſtood, as if my Deſign were to enter into the general Rules of Preaching: This has been often done already by much abler Hands; and my only Aim is, to give a Check to ſome particular Irregularities in this Way, which young Men are apt to fall into, and which, in my Opinion, tend to defeat the main Ends of publick Preaching; eſpecially, in mixt and popular Congregations.

To prevent this, it muſt be always remember'd in the firſt Place, that we are *Chriſtian* Preachers, and not barely Preachers

ers of Morality. For tho' it is true, that one end of Chriſt's coming, was to correct the falſe Gloſſes and Interpretations of the Moral Law, and, in Conſequence thereof, one End of his inſtituting a Miniſtry muſt be, to prevent the Return of thoſe Abuſes, by keeping up in the Minds of Men a true Notion of Natural Religion, and a juſt Senſe of their Obligations to the Performance of moral Duties; yet it is alſo true, that the *main* End of his Coming, was, to eſtabliſh a new Covenant with Mankind, founded upon new Terms and new Promiſes; to ſhew us a new Way of obtaining Forgiveneſs of Sins, and Reconciliation to God, and eternal Happineſs; and to preſcribe Rules of greater Purity and Holineſs, by way of Preparation for greater Degrees of Happineſs and Glory. Theſe (that is, the ſeveral Branches of what we may call the *Mediatorial Scheme*, with the ſeveral Duties annexed to and reſulting from each Branch) are, without doubt, the main Ingredients of the Goſpel State; thoſe, by which Chriſtianity ſtands diſtinguiſhed from all

other Religions, and Chriſtians are raiſed to far higher Hopes, and far greater Degrees of Purity and Perfection. In which Views it would ſeem ſtrange, if a Chriſtian Preacher were to dwell only upon ſuch Duties as are common to *Jews*, *Heathens*, and Chriſtians; and were not more eſpecially obliged to dwell on and inculcate thoſe Principles and Doctrines, which are the diſtinguiſhing Excellencies of the Chriſtian Religion, and by the Knowledge and Practice of which more eſpecially, every Chriſtian is entitled to the Bleſſings and Privileges of the Goſpel Covenant.

But yet ſo it is, that theſe Subjects are too much forgotten among young Preachers; who being better acquainted with Morality, than Divinity, fall naturally into the Choice of Moral, rather than Divine Subjects, and will of Courſe do ſo, till the two Subjects are equally conſider'd and underſtood. And this Partiality (if I may ſo call it) to one above the other, ſeems to have had its Riſe from the Ill Times, when, the Pulpits being much taken up

with

with ſome *favourite* Points of Divinity, Diſcourſes upon moral Heads were leſs common; and after thoſe Times were over, their Succeſſors, upon the Reſtoration, deſirous to correct that Error, and to be upon the whole as little like their Predeceſſors as might be, ſeem to have fallen into the contrary Extreme; ſo that probably in many Places the Heads of Divinity began to be as rarely treated of, as the Heads of Morality had been before.

The Thing therefore which I would recommend to young Preachers, is, to avoid both the Extremes, by ordering the Choice of their Subjects in ſuch a Manner, that each of thoſe Heads may have its proper Share, and their Hearers be duly inſtructed upon both. Only, with theſe Cautions in relation to moral Subjects, That, upon all ſuch Occaſions, Juſtice be done at the ſame Time to Chriſtianity, by taking ſpecial Notice of the Improvements which it has made in each Branch of the moral Scheme, and warning their Hearers not to reſt in the Righteouſneſs

ouſneſs of a moral Heathen, but to aſpire to Chriſtian Perfection; and, in the next Place, That all moral Diſcourſes be enriched by Examples and Illuſtrations from Scripture; which, beſides its being more familiar to the People than any other Writings, has in it ſuch a noble Plainneſs and Simplicity, as far ſurpaſſes all the Beauties and Elegancies that are ſo much admired in Heathen Authors. To which, give me leave to add a third Obſervation, with regard to the Doctrines and Duties peculiarly belonging to the *Chriſtian* Scheme or the New Covenant, That the true Way to ſecure to theſe their proper Share, is the ſetting apart ſome certain Seaſons of the Year for Catechetical Diſcourſes, whether in the Way of Expounding, or Preaching; which being carried on regularly, though at different Times, according to the Order and Method of the Church-Catechiſm, will lead the Miniſter, as by a Thread, to the great and fundamental Doctrines of the Chriſtian Faith; and not only to explain them to the People, but to lay out the particular Duties which

more

more immediately flow from each Head, together with the Encouragements to the Performance of them: That ſo, Principle and Practice may go Hand in Hand, as they do throughout the whole Chriſtian Scheme, and as they certainly ought to do throughout the Preaching of every Chriſtian Miniſter. This was the Foundation of that ſtanding Rule among our Anceſtors, to proceed upon every Head, expreſly, by way of *Doctrine* and *Uſe*; and however the Terms may be diſcontinued, the Things never muſt, if we reſolve to preach to the true Edification of our Hearers. And, with the ſame View, it ſeems neceſſary to add one Rule more, which is, That in our Sermons the Doctrinal Part be compriſed in as narrow a Compaſs as the Nature of the Subject will fairly bear, that ſo ſufficient room may be left for a diſtinct and particular Enforcement of the practical Duties reſulting from it, and not barely for a brief and ſuperficial mention of them, which is too often the Caſe, and muſt unavoidably be ſo, where too large a Scope is given to the Doctrinal Part.

This is an Error, into which young Men are naturally led by the Practice in the Univerſities; where Sermons being requir'd, rather as an Exerciſe of the Preacher, than for the Inſtruction and Edification of the Hearers, greater Allowances may be made for Theory and Speculation; but this is a miſchievous Indulgence in other Congregations, over which Miniſters are profeſſedly appointed as publick Teachers, to inſtruct and edify their People, and not to make Proof of their own Abilities.

The ſame is to be ſaid, of the Choice of uncommon Subjects, and the treating of thoſe that are common, in an uncommon and refined Way; which gains great Applauſe in our Univerſities, as a Teſtimony of good Parts, or great Reading; but in popular Congregations it anſwers not any one of thoſe wiſe Ends, for which publick Preaching was inſtituted.

In like manner, cloſe Argument, and a long Chain of Reaſonings and Conſequences

ces from the mere Nature of Things, are very uſeful and laudable before a Learned Audience, who have Capacities to comprehend and follow them; but in other Audiences, the Reaſonings may eaſily be ſo cloſe, as to be unintelligible; and therefore, in Condeſcenſion to meaner Underſtandings, they muſt be looſened and diſintangled by proper Diviſions, and render'd plain and obvious by ſuch Examples and Alluſions as are moſt familiar to the People.

If the ſubmitting to theſe Things ſhall be thought a Diminution to Preachers who are capable of the more cloſe and refined Way; it muſt be remember'd, That the being able *to make Things plain to the meaneſt Capacities*, is no ordinary Talent; That in all Caſes, he muſt be allowed to ſpeak beſt, who ſpeaks things that ariſe moſt naturally from the Subject in Hand; and, That particularly in the Work of Preaching, the Faculty of diſcourſing pertinently upon all Subjects, in a diſtinct Method and proper Language, with as cloſe Reaſoning

as

as the Audience can bear, and no closer, is a very great Perfection, not to be attained, but by a clear Understanding, and a solid Judgment, improved by long Exercise, and an intimate Acquaintance with the best and most judicious Authors.

AGAINST these and all other Errors, into which young Preachers are apt to fall, I know no better general Remedies than these two: The first, That when they have pitch'd upon their Subject, and consider'd what the Heads are which it naturally suggests, they weigh each Head separately, and fill every one of them with Hints of proper Matter, before they begin to compose. By this means, the Discourse will be more solid, and the several Parts of it duly connected; and when they have before their Eyes, and in one View, all the Heads to be treated of, they will take care that the whole be uniform, and that no greater Share be allowed to any one Head, than is consistent with their doing Justice to the rest. The second is, That before they go on to compose, they

make

make References, under each Head, to ſuch Proofs and Examples of Scripture, as tend to confirm or explain the ſeveral Doctrines to be treated of; by which Means, the Texts and Phraſes of Scripture (the beſt Embelliſhments of all Religious Diſcourſes) will ſpread themſelves into every Branch, and be ſure to be taken-in where the Application of them is moſt eaſy and pertinent; as they will alſo ſuggeſt many proper and uſeful Thoughts, in the whole Courſe of the Compoſition: There being no doubt, but the Spirit of God is beſt able to acquaint us with the Motives and Arguments which are moſt effectual for the propagating Religion, and the Reforming of Mankind.

The Holy Scriptures are our great Rule both of Faith and Practice; but the Precepts and Examples contained in them, are not ranged into one View under the ſeveral Heads of Duty, but are mix'd and diſperſed throughout the ſacred Books. And tho' thoſe Books are in the Hands of the People, and will not fail to give great

Light

Light and good Impreſſions, when they are ſeriouſly and frequently read by them; yet it muſt be owned, that the Weight and Conviction which they carry in them are much increaſed, when the ſeveral Places of the ſame Import and Tendency are laid together and compared, and are apply'd to the Mind in their united Strength. A Work, which cannot in Reaſon be expected from the generality of the People, unleſs they had more Leiſure, and greater Abilities; and a Work, therefore, that certainly belongs to the Miniſters of God's Word, who have both Leiſure, and Abilities; and who cannot lay a better Foundation of ſound and uſeful Preaching, than in this way of digeſting the Precepts and Examples of Scripture, and making them mutual Explications and Enforcements of one another.

EVERY Miniſter declares at the Time of his Ordination, that he is determin'd to inſtruct the People committed to his Charge, out of the Holy Scriptures, and that he will be diligent in reading and

ſtudying

ſtudying them. And I am fully perſuaded, that this Method of comparing Scripture with Scripture, which is ſo very beneficial to the People in plain and practical Points, will alſo be found upon Trial to be the beſt Method that a Miniſter can take, in order to form a juſt Notion of the Spirit of Religion in general, and of the Meaning of ſuch particular Paſſages, as are leſs plain, and need Explication. Whether the Difficulty ariſe from the Phraſe and Language of Scripture, or from ſome peculiar Offices and Uſages of thoſe ancient Times, or from any ſeeming Incoherence in the Reaſoning and Argument: In all theſe Caſes, and I will add, in all other Difficulties, of what Kind ſoever, the frequent reading of Holy Writ till the Stile and Spirit of it becomes familiar to us, and the comparing particular Paſſages with others of like Nature and Tendency, will appear to be our beſt Help and moſt ſure Guide. And whoever has Patience and Reſolution enough to proceed and perſevere in this Way, though he may go on ſlowly, will go on

 ſurely,

ſurely, and find himſelf in the End a far greater Proficient, than thoſe, who, neglecting this Method, ſhall wholly betake themſelves to Aſſiſtances of other Kinds. Not that any Aſſiſtance is to be neglected, which may furniſh us with Knowledge of ſo high and valuable a Nature; but my Meaning is, that, in general, Scripture is the beſt Interpreter of Scripture, and that the comparing Scripture with Scripture, is the ſureſt Way to the true underſtanding of it; and therefore, that Recourſe ought not ordinarily to be had to the other Ways (however ſeemingly more ſhort and eaſy) till this has been fully try'd, and the Mind ſtill calls for further Light and Aſſiſtance. It was the Saying of a great Man, That the Time which he thought he ſpent beſt, was, between his *Bible* and his *Concordance*; and however Expoſitors may be uſeful, and even neceſſary, upon ſome particular Points, yet it is very certain, that no Perſon who is poſſeſſed of thoſe two, and has not at leaſt a competent Knowledge of the Holy Scriptures, can fairly charge his Want

of

of Knowledge upon the Want of Books; on the contrary, it can be a Want of Nothing, but Induſtry and Application in the Buſineſs of his Profeſſion.

BUT whatſoever Means or Helps of other Kinds we may have Recourſe to for the right underſtanding of the Holy Scriptures; there are two, which will be always neceſſary, and which are equally in every one's Power, *viz.* a ſincere Deſire to know the Will of God, in order to practiſe it when known; and earneſt Prayer to him for the Aſſiſtance of the Holy Spirit, in all our Enquiries concerning the Revelations which he has made to Mankind.

V. BUT notwithſtanding the greateſt Care and moſt ſerious Endeavours in Miniſters, to render their Diſcourſes uſeful and edifying, we muſt not expect that Preaching will have its full Effect, unleſs there be ſome Preparation alſo on the Part of the Hearers. For as no Diſcourſes in any Art or Sci- *Catechiſing.*

ence can be tolerably underſtood, where the general Terms and Principles belonging to them, are not learnt in the firſt Place; ſo thoſe particularly of Religion, muſt in great Meaſure be loſt, unleſs the People be prepared to receive and apprehend them, by a general Knowledge of the Language and Principles of Chriſtianity. This ſhews us the great Neceſſity there is, to be careful and diligent in the Work of CATECHISING, or inſtructing Youth in the general Principles of Religion; becauſe upon that it mainly depends, whether our Preaching ſhall be ſucceſsful or not; in other Words, whether People ſhall be capable or uncapable, during Life, to hear and read Religious Diſcourſes, with Profit and Delight. And as none who is a faithful Labourer in God's Vineyard, can be indifferent, whether the Seed which he ſows ſhall grow up or die; ſo, in Proportion to every one's Deſire to ſee that Seed grow up to Perfection, will his Care and Diligence be, to prepare the Soil for the kindly Reception of it. A Preparation, which muſt be begun

gun in repeating the Catechiſm by Heart; but, if it end there, will not avail much to the Purpoſe of profitable Hearing. And therefore it is of great Uſe, and indeed Neceſſity, that Children be likewiſe obliged to commit to Memory ſuch plain Texts of Holy Scripture, as confirm and illuſtrate the ſeveral Branches of the Church Catechiſm, and that, as they grow up, they be exhorted to peruſe and conſider ſome of thoſe larger Catechiſms, which give a more particular Inſight into the Chriſtian Faith; and which, therefore, may be properly ſaid to *Finiſh* the Preparation that we are now ſpeaking of.

Private Admonition, Viſiting the Sick, and making Peace.

VI. THE Directions which I have been hitherto offering, relate to the Performance of publick Duties and Offices in the Church. But you are not to reckon your Miniſterial Cares at an End, as ſoon as theſe are over; there being other PASTORAL Duties of a more private Nature, to which you are equally oblig'd, though

not in Law as Incumbents, yet in Conſcience, as the Miniſters of Chriſt.

For Inſtance, Diſſuaſives from Vice in general, or even from this or that particular Vice, when delivered from the Pulpit, may poſſibly not be heard by the Perſons who are moſt guilty; or if they be heard, Men are apt to be partial to themſelves, and not to reckon, that what is deliver'd equally to all, concerns *them* more than their Neighbours; or thoſe general Diſſuaſives may be capable of additional Strength from particular Circumſtances in the Condition of particular Perſons; the Mention of which in publick, would be more apt to harden than reform. In theſe and the like Caſes, Miniſters will oft-times ſee very great Need of *Private* Admonition and Reproof; and if thoſe prove ineffectual, there is one Step further, which they either ought to make themſelves, or procure to be made by the Officers of the Church, and that is, the Preſenting of obſtinate Offenders to the Spiritual Power, to bring them

to

to publick Shame, and to deter others from falling into the like Practices; and ſo, to deliver the Chriſtian Name from the Scandal of open and barefaced Wickedneſs, and our Church from the Reproach of ſuffering it to go on with Impunity, and in Defiance of her Laws. Two Vices I will name in particular, which are more common and more daring than the reſt, Drunkenneſs and Swearing: But notwithſtanding they are ſo very common, and that the Canon concerning Preſentments makes expreſs Mention of thoſe two by Name, yet I believe they are ſeldom found among the Crimes Preſented: For what Reaſon I cannot conceive, unleſs it be, that the Laws of the State have appointed temporal Penalties for them. But as there is nothing in thoſe Laws that has taken away the Authority of the Church, ſo is there no Cauſe why the Exerciſe of that Authority in theſe Particulars ſhould be diſcontinued, at leaſt, till we ſee the temporal Laws executed with greater Zeal and better Effect.

In the next Place, there may be thoſe under your Care, who are troubled in Mind, or afflicted with Scruples; and as Chriſt, in the Words of the Prophet, *was ſent to bind up the broken-hearted*, which our Saviour alſo has ſpecially applied to himſelf; there can be no Doubt, but you are obliged to attend the ſame Work, and to conſider your ſelves, in *this* Reſpect among others, as his Miniſters upon Earth: Endeavouring to diſcharge this Branch of your Office wiſely and prudently, and to be able to reſolve Doubts and Difficulties which relate to Conſcience, by a competent Knowledge in caſuiſtical Divinity.

This is oftentimes the Caſe of Sick Perſons; whom a Lowneſs of Spirits naturally ſubjects to Doubts and Diſtruſts, either wholly groundleſs, or far more dark and diſmal than they need be; and who in that Condition are great Objects of your Compaſſion. Or it may happen in other Inſtances, that the Fears are too well founded, upon the Senſe and Conſciouſneſs of a wicked Life; and in that

Caſe they have ſtill the more Need of your Counſel and Aſſiſtance, to direct them in the great Affair of their Souls, and the moſt probable Methods which then remain, of making their Peace with God. Or, though there be no *Doubts* or *Fears* of any Sort, yet the bare Weakneſs of Body and Mind calls for your Aſſiſtance in Prayer to God; which, beſides the other Effects, is uſually a great Comfort and Refreſhment to them. Upon theſe Accounts, our Church has made it one part of the Buſineſs of every Miniſter, to VISIT THE SICK; and there remains yet one more Duty, in Caſe of their Recovery, namely, to be often preſſing them to a ſerious Reflection upon the Danger they have been in, and a Remembrance of their ſolemn Vows and Promiſes while they had Death before their Eyes.

And while I am mentioning the Paſtoral Duties of a more private Nature, I muſt not omit that of making Peace, and compoſing Differences among Neighbours; a Work, which certainly belongs to the

Preachers

Preachers of Peace and the Miniſters of the God of Peace, and for which they are generally much better qualified than other Men, by their equal Influence over both Parties, and the equal Relation they bear to both. Accordingly, our Church, in her Ordination-Service, requires of every Perſon who is to be Ordained, a Solemn Declaration and Promiſe, "That he will "maintain and ſet forwards, as much as "lieth in him, Quietneſs, Peace, and Love "among all Chriſtian People, and eſpe-"cially among them that are or ſhall be "committed to his Charge.

THESE and the like Duties of a Paſtoral Kind (which I call *Private*, by way of Diſtinction from the Publick Duties in the Church) do immediately reſult from the Nature of your Office and Miniſtry, but are not ſo ſtrictly bound upon you by the Laws of Church and State, as the publick Duties are. A Circumſtance, which adds much to the Honour, as well as Merit, of diſcharging them diligently; ſince the more this appears to be the Effect

fect of your own Choice and Inclination, the more it endears you to the People, and is the ſtrongeſt Teſtimony both to them and your ſelves, that you are acted, in the whole Courſe of your Miniſtry, by a true Principle of Conſcience, and a tender Concern for the Souls of Men.

VII. But beſides publick Inſtructions from the Pulpit, and Admonitions and Reproofs in a private Way; there is another Sort of Teaching, which is no leſs effectual, and that is, by our LIVES. This is a daily and hourly Leſſon to the People; and that, without which all other Leſſons are fruitleſs and ineffectual. And for this Reaſon, even the Heathen Writers made it a neceſſary Qualification of a good Orator, that he ſhould be a good Man; one, whoſe Reputation for Probity and Sincerity might be a Pledge of his dealing honeſtly with them, and might, by Conſequence, give every Perſuaſion and Argument its full Force. Much more is this a neceſſary Qualification in a *Chriſtian* Orator; the *Good Life,*

great

great Deſign of whoſe Preaching is to perſuade Men to be good, upon the Conſiderations of Duty to God, and of future Rewards and Puniſhments; and it would be an extraordinary Demand on our Part, if we ſhould expect to be thought ſincere and in earneſt in perſuading *others* to be Good upon thoſe Motives, on any leſs Terms than the being very good our ſelves: Not only in thoſe negative Degrees which paſs in common Account for Goodneſs (the not being Drunkards, nor Swearers, nor Profane, nor Unclean, and the like,) but that Goodneſs, I mean, which conſiſts in a ſteady and uniform Exerciſe of the Graces and Virtues of the Chriſtian Life; that, which makes us fit to inſtruct and reprove, and to be Patterns and Examples to the Flock of Chriſt.

WITH thoſe Views of Inſtruction, Reproof, and Example, and the unblameable Character which theſe Offices require; every Clergyman ſolemnly promiſes at his Ordination, "That he will be diligent to "frame and faſhion, not only his own

"Life,

" Life, but alſo the Lives of his *Family*,
" according to the Doctrine of Chriſt,
" and make both himſelf and them, as
" much as in him lieth, wholſome Ex-
" amples and Patterns to the Flock
" of Chriſt." And the Rules of the Church have deſcended to the minuteſt Circumſtances in their outward Demeanor, and even *Appearance*; to the end, every Thing about them may be grave and ſerious, and remote from the Gaieties of the World: More particularly their *Habit*; which hath been ever conſider'd, as a certain Mark of Diſtinction from the Laity, not only in the Time of their officiating, but alſo in their Travels; and which, being ſuch as is ſuitable to their Office and Character, is juſtly accounted a Token of inward Seriouſneſs and Compoſedneſs of Mind, and (as the Canon of our Church expreſſes it) " is one good
" Means to gain them *Honour* and *Eſti-*
" *mation* from the People."

For the ſame Ends, the Laws of the Church in all Ages have reſtrained Clergymen

gymen from many Freedoms and Diverſions, which in others are accounted allowable and innocent: Being either ſuch Exerciſes as are too eager and violent, and therefore unagreeable to that Sedateneſs and Gravity which becomes our Function; or ſuch Games and Sports as frequently provoke to Oaths and Curſes, which we can neither decently hear, nor, at that Time, ſeaſonably reprove; or ſuch Concourſes and Meetings, as are uſually accompanied with Jollity and Intemperance, with Folly and Levity, and a boundleſs Liberty of Diſcourſe; which are very unfit for the Eyes and Ears of devout and ſerious Chriſtians, and among which Temptations it is by no Means proper to truſt ſo nice and tender a Thing as the Reputation of a Clergyman. The Canons of our own and other Churches abound with Cautions and Prohibitions of this Nature: And the Wiſdom of them is fully juſtified in Experience; by which (if we will but make our own Obſervations) it will be found very clear, that the different Degrees of Reſpect and Autho-

rity

rity which Miniſters enjoy, depend upon no one Thing ſo much, as their mixing or not mixing with the Laity, in thoſe Diverſions and Freedoms of Life. 'Tis true, the ſubmitting to ſuch Mixtures, may gain them the Reputation of good Nature; but that Reputation may be eaſily got and maintained without it, and is certainly bought too dear, at the Expence of their proper Character, as Miniſters of the Goſpel. Or, it may endear them to free and irregular Livers; who delight in nothing more, than to ſee Clergymen willing to become Sharers in their Irregularities. But whether that, in the End, proves the Foundation of inward Reſpect, or inward Contempt, is too plain to be made a Queſtion.

Study.

VIII. THIS is a Snare into which the younger Clergy are moſt apt to be drawn, and I know but one Way that will effectually prevent their falling into it; which is, the entring into a Courſe of Studies ſuitable to their Profeſſion, particularly of the Holy Scriptures:

tures; with a Reſolution to go through and finiſh that Courſe, in the beſt Manner that they are able, and their Circumſtances will admit; out of a laudable Deſire, not only to be qualified in all Reſpects for the Diſcharge of their Duty, but alſo to improve and enrich their own Minds; and not to remain Strangers to any Parts of Knowledge, which it is proper for Divines to be acquainted with. This will always ſecure to them an agreeable Entertainment at home; and when-ever they deſire Diverſion abroad, (which it is far from my Intention to diſcourage) it will incline them to ſeek it chiefly among their own Brethren, and among the moſt ſerious and knowing Part of the Laity; and there, the Pleaſure will be doubled, by the mutual Improvement of one another; without Danger of giving Scandal, and without Temptation to Irregularities of any Kind.

And there is the greater Need, in our Days, to preſs upon the Clergy a diligent Application to the Studies of their Pro-

Profeſſion; with regard, as well to the Diſſenters, whoſe Teachers, generally ſpeaking, are more learned than in former Days; as to the Papiſts, who are more diligent than ever, in corrupting and ſeducing the Members of our Communion. Againſt the Aſſaults of both theſe, the Parochial Clergy cannot furniſh themſelves with any better Armour, than thoſe excellent Treatiſes which were written by the *London* Divines, in the Reigns of King *Charles* and King *James* the Second. But beſides the Attacks from thoſe two Quarters, there is in our Days a further Need of Study and Application in the Clergy, with regard to the younger Gentry; too many of whom, out of a Love of Novelty, and under Pretence of *Thinking with Freedom*, are become zealous Advocates for ſuch Doctrines and Principles, as ſubvert the chriſtian Faith, and deſtroy the divine Miſſion and Authority of a chriſtian Miniſtry and a chriſtian Church. The broaching of theſe Schemes carries in it a Shew of new Diſcoveries, and of a Penetration which diſdains to go on in the common

Road, and in both theſe Reſpects is calculated to feed the Vanity of young Men; who are therefore eager on all Occaſions to diſcover and maintain their Sentiments, and think it no ſmall Matter of Triumph, when they meet with Clergymen unacquainted with the Cauſe, and not able to manage the Diſpute againſt them. This is an open Attack upon our common Chriſtianity, which it is the more immediate Work of the Miniſters of the Goſpel to maintain; and as many as ſhall take care to furniſh themſelves with proper and ſufficient Armour for that End, and ſhall employ it zealouſly, as they ſee Occaſion, againſt theſe Enemies of Religion, will be accounted faithful Soldiers of Jeſus Chriſt. Eſpecially, if to their Study and Reaſoning, by which they are able to bear up againſt the Attacks of Free-thinkers, they add the powerful Argument of an exemplary and truly Paſtoral Life; which is a ſort of Argument that is eaſily underſtood by the People, and carries in it an irreſiſtible Force. No Doubts will ever grow in the Minds of the People, whether

ther that Paſtor is a *Meſſenger* and *Ambaſſadour* of Chriſt, whom they *ſee* diligent in informing them, both by Doctrine and Example, concerning the Will of Chriſt; nor can they ever be perſuaded that *They* are not his *Shepherds* and his *Stewards*, who watch over their Flocks with ſuch Care, as becomes thoſe that *believe* themſelves accountable to their Lord and Maſter.

And that you may never be unmindful of the Relation which you bear to Chriſt, and of the Duties incumbent upon you in Conſequence of that Relation, I muſt earneſtly recommend to you a frequent and ſerious Peruſal of the Forms of Ordination, eſpecially that of Prieſts; where, together with that Relation, you will ſee the ſolemn Engagements which you entered into at the Time of your Ordination, and find the chief Offices of the Miniſterial Function diſtinctly laid out; and all this, in ſuch an excellent and lively Manner, as cannot fail of making great Impreſſion upon a ſerious Mind.

THE two Qualifications laſt mentioned, namely a good Life, and a ſerious Application to the Study of divine Matters, are the principal Ingredients in the Character of a Clergyman; thoſe, without which, he cannot only do no Service in the Church of Chriſt, but muſt bring Diſhonour to his Profeſſion, and great Miſchief to the Souls of Men. On thoſe Accounts, it becomes the Duty of every Clergyman, not only to be poſſeſs'd of thoſe Qualifications himſelf; but alſo to uſe his utmoſt Endeavour, that none but ſuch as are poſſeſs'd of them, be Admitted to Holy Orders, or the Cure of Souls; and much more to take Care that he be not acceſſory to ſuch Admiſſions, by joining in undue Teſtimonials for thoſe Ends. It is a Duty which every Man owes to Truth, not to give his Teſtimony to Things, which he either knows to be falſe, or does not know to be true: It is a Duty which every Clergyman owes to his Biſhop, not to deceive and impoſe upon him: It is, further, a Duty which he owes to the Church whereof he is a Member,

Member, not to be the Means of ſending into it ignorant and unworthy Miniſters: And, laſt of all, it is a Duty which he owes to his own Soul, not to involve it in the Guilt of all that Miſchief which ſuch Miniſters do to the Souls of others, and of all that Scandal and Reproach which they bring upon their Profeſſion and Order. By theſe and the like Conſiderations, every Clergyman muſt arm himſelf againſt the Importunities which are uſual on ſuch Occaſions, and againſt all the Arguments of Compaſſion, and Friendſhip, and Neighbourhood. And whoever conſiders this Matter aright, will not only refuſe to join in undue Teſtimonials, but muſt think himſelf obliged, when he ſees others joining in them, to convey beforehand ſuch private Intimations, as may lead the Biſhop to further Enquiries, and hinder him from proceeding, till he ſhall have given himſelf proper Satisfaction in ſome other Way.

IX. FROM the Diſtinction mentioned under the Sixth *Reſidence, and Curates.*

Head, between *publick* Duties, to which Miniſters are ſtrictly obliged by the Laws of the Church, and the Duties of a more private Nature, which, though not ſo ſtrictly bound upon them by the Laws, are very important Branches of the miniſterial Office; from that Diſtinction, I ſay, there ariſes another Duty, namely, RESIDENCE; as this is neceſſary to the due Diſcharge of all thoſe Paſtoral Offices which are of a more private Nature. And I chuſe here to reſume that Diſtinction, as a proper Ground of the Duty of Reſidence; becauſe it has been urged to me by ſome, as a ſufficient Reaſon why I might indulge Non-Reſidence, That they ſhould be near enough to perform the Duties of the Lord's-Day in Perſon, and if any neceſſary Buſineſs ſhould fall out on the Week-Days, as Buryings, Chriſtnings, or the like, ſome neighbouring Clergyman would be ready to attend. A way of Reaſoning, which reſts upon this Suppoſition, that there are no Miniſterial Duties, but ſuch as are made expreſly neceſſary by the Laws: And it will appear

to

to be very wrong Reaſoning, when it is conſidered, how many excellent Ends there are, which either cannot be attained at all, or at beſt in a very imperfect Manner, without *perſonal* Reſidence. Such are, a *daily* Overſight and Inſpection, and, by that means, a conſtant Check and Reſtraint upon evil Practices of all Kinds, and upon the Growth of corrupt Cuſtoms and Habits among the People: Such are alſo, a more intimate Knowledge of their ſpiritual Eſtate, and occaſional Exhortations and Reproofs, and, that which exhorts and reproves moſt effectually of all, the daily Sight and Influence of a good Example: To which we muſt add, The being always at hand, to obſerve and compoſe Differences, before they grow too ſtrong; and to aſſiſt the Rich with Counſel, the Sick with Comfort, and (according to your Abilities) the Poor and Diſtreſs'd with ſeaſonable Relief; and to perform among them all neighbourly and charitable Offices of the like Kinds, which are not only excellent in themſelves, but are the Means of endearing Miniſters to their People, and

of opening a Paſſage into their Hearts for ſpiritual Inſtructions of all Sorts.

I AM aware, that there is one Caſe which makes conſtant Reſidence impracticable, and God knows it is a Caſe too common in moſt Dioceſes, namely, the Inſufficiency of a Maintenance; which renders it neceſſary for the Biſhop to commit the Care of more than one Pariſh, to one and the ſame Hand: And, in ſuch Caſes, we can only exhort and intreat Miniſters, to have thoſe good Ends ſeriouſly in their Thoughts, and to endeavour after them as far as ſuch unavoidable Abſence will permit. But the Caſes which I now mean, are thoſe of Convenience only, not of Neceſſity; and my Deſire is, to obviate all Applications for Indulgence on ſuch Occaſions, by convincing the Clergy, that perſonal Reſidence is of too great Importance in the Miniſterial Office, to be ſacrificed to *private* Convenience.

I AM alſo aware, that there are Caſes, in which the Laws of Church and State

ſuppoſe

ſuppoſe and permit Miniſters to be abſent from their Cures; particularly, the Caſe of Pluralities, and of Reſidence in Cathedral Churches: But, in regard to theſe, it is my Duty to take Care, that ſuch Abſences be not more long, and more frequent, than the Laws intend and direct. By the expreſs Tenor of the Diſpenſation, every Pluraliſt is bound to preach thirteen Sermons every Year, at the Place where he does not ordinarily reſide, and to keep Hoſpitality there for two Months; and by the XLIVth Canon of our Church, every Biſhop is enjoin'd to take Care, that all ſuch Reſidentiaries of his Cathedral Church, as have alſo Parochial Cures, be obliged to return to them, as ſoon as ever their ſtatutable Reſidence is performed. Nor is it a ſufficient Plea for the habitual Abſence, either of Pluraliſts or Reſidentiary Canons, that they have Curates under them, of good Abilities and with ſufficient Salaries, who officiate in their Stead. For tho' it is to be hop'd, on one Hand, That all Curates will remember, that in the Eye of the Law and in the Sight of God,

God, they ſtand chargeable with the Cure of Souls; and, on the other Hand, That all ſuch Incumbents who enjoy thoſe additional Advantages, will freely and of their own Accord allow ſuch Salaries to their Curates, as are ſufficient and reaſonable; yet is there a great Difference, in the Point of Ability to do good, between Incumbents and Curates. The Curates, ordinarily ſpeaking, muſt be ſuppoſed to have leſs Knowledge and leſs Experience in their Profeſſion, and not to have near ſo much Influence and Authority, as Incumbents perſonally reſiding: And, not to inſiſt upon the natural Relation there is between a Paſtor and his People, a Shepherd and his Flock, which certainly ought to reſt upon the Mind of every Paſtor; it will be hard to perſuade the People, that the Care of their Souls is the Thing at his Heart, if they receive not a reaſonable Share of Paſtoral Offices, by way of Return for the Revenues of the Church.

From hence it appears, that where the Law indulges Non-reſidence, it does not intend

intend a *total* Diſcharge from the Care which was originally committed to Incumbents, but only a Diſcharge ſo far as it neceſſarily follows from the Ground and Reaſon of ſuch Indulgence; and when that ceaſes, the Obligation to a perſonal Care and Attendance returns of Courſe. And even in the Times of neceſſary Abſence, many Things may be done by an Incumbent, to ſhew that he is far from reckoning himſelf diſcharged from all Manner of Care: The Needy may be reliev'd, poor Children may be ſent to School, uſeful Books may be diſtributed, Enquiries may be made from Time to Time concerning the State of Perſons and Things, and proper Directions may be given to the Curate for his Behaviour and Studies, that he may be trained up to be an uſeful Preacher and a prudent Paſtor, and thoroughly qualified for a Parochial Cure of his own, whenever it ſhall pleaſe Providence to call him to it. A Circumſtance, which makes ſome Amends to the Church for the Miſchiefs of Non-reſidence, and has doubtleſs a good Effect, where learned and experienc'd Incumbents

cumbents make it their Care, to direct young Perſons in the Study of Divinity, and to frame their Minds to a Paſtoral Life.

But, with whatever Misfortunes, Miſchiefs, and Inconveniencies, Non-reſidence may be attended in itſelf, and by unavoidable Neceſſity; it is certain, that theſe ought not to be increaſed, beyond what the Laws allow, and natural Neceſſity requires; but on the contrary, to be made-up and balanced by an exact Obſervance of the Rules which the Church has laid down for the Supply of the Cures. Every Incumbent has the Cure of Souls committed to him by the Biſhop; and he needs no other Commiſſion, while he continues to attend that Cure in Perſon. But if either the Law diſcharge him from conſtant Reſidence, or the Biſhop diſpenſe with it, on account of Health, or for other reaſonable Cauſe; in thoſe Caſes, he has no Power, in virtue of his firſt Commiſſion, to transfer the Cure to what Hand he pleaſes, but, upon ſuch Failure of perſonal Attendance, the Biſhop is the

proper

proper Judge of the Fitneſs of the Perſon who ſhall be appointed to the Cure. And if he were not the Judge, the Conſequence muſt be (what I have too often found by Experience) that Numbers of Cures will remain in the Hands of Perſons, concerning whoſe Abilities, Morals, Opinions, and even Orders, the Biſhop has not the leaſt Satisfaction. An Abuſe, ſo unwarrantable in it ſelf, and ſo pernicious in the Conſequences, that I ſhall think my ſelf much wanting to my Duty, if I do not put in execution the Laws of the Church upon this Head; eſpecially, ſince his Grace the Lord * Archbiſhop of this Province, in his Directions to his Suffragan Biſhops, hath expreſly recommended to us, *That we make diligent Enquiry concerning* Curates *in our ſeveral Dioceſes, and proceed to* Eccleſiaſtical *Cenſures againſt thoſe, who ſhall preſume to ſerve Cures, without being firſt duly* Licenſed *thereunto; as alſo againſt all ſuch* Incumbents, *who ſhall receive and employ them, without firſt obtaining ſuch Licence.*

* Archbiſhop *Wake.*

Licence. Or, at leaſt, without ſatisfying the Biſhop concerning the Characters of the Perſons they employ, till ſuch Licence may conveniently be obtained.

And when I am ſpeaking of Curates who enter upon Parochial Cures without the Licence or Knowledge of the Ordinary, I cannot omit to take Notice of the very miſchievous and irregular Practice of obtaining *Titles* to Cures, for the ſingle End of obtaining Holy Orders in virtue of ſuch Titles, without any Intention to ſerve the Cures. This is a ſhameful Impoſition upon Biſhops, and defeats the wiſe End of the Thirty-third Canon of our Church, which was to prevent the needleſs *multiplying* of Clergymen, beyond what the preſent Occaſions of the Church require; and this, when it happens, expoſes the Church to Contempt, and the Perſons to Reproach, and lays them under Temptations to ſubmit to mean and ſometimes indirect Methods of Application for Preferment, and gives great Advantage to mercenary Patrons. To prevent thoſe Evils as much as may be,

I ſhall inſiſt upon a ſolemn Declaration to be made by every Incumbent who gives a Title for Orders, That ſuch Title is true and real; according to a Form which is printed for that Purpoſe at the End of theſe Directions, and which I expect to be the ſtanding Form of all Titles that are ſent to me.

X. HITHERTO I have apply'd my ſelf to you, as you ſtand entruſted by God and his Church, with the Adminiſtration of Divine Offices, and the Care of Souls. I muſt now ſay ſomewhat concerning another Kind of Truſt, which is not indeed ſo high and important in its Nature, but yet is ſuch, as cannot with a good Conſcience be neglected, I mean, the Patrimony of the Church; without which, we could not, humanly ſpeaking, have *Eſtabliſh'd Cures*, nor by Conſequence thoſe many Advantages of conſtant perſonal Reſidence, which I have enumerated under the laſt Head. Religion therefore is nearly concerned, that due Care be taken

Fabricks and Poſſeſſions, of the Church.

taken to preſerve and continue Things, which are ſuch manifeſt Supports to it. And I need not ſay on whom that Care reſts, ſince all our Laws conſider the Church as in a State of Minority and Pupilage, and every Incumbent as the Guardian for the Time being, of the Rights of his own Church; who therefore ſtands obliged to tranſmit them entire to his Succeſſors, and is guilty of a Breach of Truſt, if through his Neglect the Church ſhall ſuffer Loſs or Diminution in Profits or Conveniencies of any Kind; if the Houſes ſhall run to Decay, or the Glebe be injured in Tillage, Fences, or Trees; or the Tythes be diminiſhed, by undue Compoſitions, and by Cuſtoms and Modus's growing and gaining Strength in his Time.

WHERE no Houſe is, the Law does not think it reaſonable to inflict the Penalties of Non-reſidence; and therefore it takes great Care, where Houſes are, to keep them in due Repair; not only in a habitable, but as an ancient Conſtitution of

of our Church expreſſes it, in a *decent* State; ſuch as is ſuitable to the Character of a Clergyman, and to the Condition of a Perſon who has had a liberal Education, and ſuch as may make perſonal Reſidence eaſy and agreeable. This is what the Laws of the Church require of every Clergyman, under ſevere Penalties; but my preſent Buſineſs is not to explain the Obligation of Law, but to enforce the Obligation of Conſcience; having far more Delight to ſee Juſtice done to the Church, Freely, than by Conſtraint; and knowing, how much more agreeable it is to the ſacred Character and Function, to be led into what is right by a Senſe of Duty and Conſcience, than to be driven into it by the Threatnings and Penalties of the Law. And a Matter of Conſcience this certainly is, not only in itſelf, as it is the betraying a Truſt which the Church commits to Incumbents; but in the Conſequences alſo, as it brings a great Charge and Difficulty upon the Succeſſors, and, which is no ſmall Aggravation of the Injuſtice, a Charge that might have been prevented at very little Expence,

by an early Care in the Predeceſſors: The Failings in Fabricks being like thoſe in our Bodies; cured and amended at ſmall Expence, if taken in Time, but by Delays becoming very chargeable, and oft Times incurable.

THE Thing then to be guarded againſt in this Matter, is Delay; which muſt occaſion a heavy Burden ſomewhere: If upon the Incumbent himſelf, it is great Folly; if upon his Succeſſor, it is great Injuſtice. Nor is it enough to ſatisfy the Conſcience under ſuch Delays, that their Executors will be accountable to the next Succeſſor; ſince they know, that the utmoſt which the Law itſelf allows in that Caſe, though generally much more than would have *prevented* the Miſchief, bears no kind of Proportion to the real Damage which the Succeſſor ſuſtains by ſuch Delay.

WHEN I ſpake, under the laſt Head, of the many Miſchiefs of Non-reſidence, I induſtriouſly reſerved one of them for this Place, *viz.* the Decay and Ruin of Parſonage-

Parſonage-Houſes. It may be ſuppoſed, ordinarily ſpeaking, that Clergymen will provide for Decency *in the Places where they dwell*, not only from a Senſe of Duty to God and the Church, but for their own Convenience and Credit, and to ſecure themſelves from the Contempt of their Neighbours. But we ſee too little of this, where Incumbents do not perſonally reſide; the Houſes, in that Caſe, uſually falling into the Hands of Farmers, who are no further concern'd either in Conſcience or Credit, than to keep them in a mere habitable Condition. And where Pluraliſts, who enjoy a double Portion, can prevail with themſelves to leave the Houſes of the Church to the Mercy of ſuch Inhabitants, they muſt have forgotten, not only the Obligations which reſt upon *them* in common with other Incumbents, but alſo how unſeemly it appears in Them, to be leſs forward in doing right to the Church, the more ſhe enables them to do it; to be leſs kind to Her, the more Bountiful ſhe is to Them.

The Miſchief and Injuſtice which attends thoſe Neglects in the Repairing of Parſonage-Houſes, do equally attend the Neglect of *Chancels*, the Care whereof is aſſigned, by the Laws of the Church, to Rectors; who, by beſtowing upon them a Decency ſuitable to that moſt ſacred Office of our Religion to which they are appropriated, do not only invite the Pariſhioners to preſerve the *Church* in a clean and decent State, but alſo leave the neighbouring Impropriators without any colourable Excuſe, if they do not right to the Chancels under their Care; which undoubtedly they will be leſs forward to do, as long as they can be kept in countenance by the Neglect of Spiritual Rectors.

The like Reaſoning from the Obligation of Conſcience, will equally hold with regard to the *Poſſeſſions* of the Church; both as they are a Truſt in the Hands of the preſent Incumbents, and as the Neglect or Abuſe of them is a great Damage and Injury to the Succeſſors. In the caſe

of

of temporal Poſſeſſions, if one is Tenant of an Eſtate for Life only, and deſtroys the Woods, or lets the Houſes and Fences run to Ruin, or uſes the Grounds otherwiſe than in a fair and huſbandlike Way; the Law accounts all this a plain Injuſtice to the next Heir, and accordingly, at his Motion, will give Satisfaction for the Damage done, and put a Stop to ſuch Abuſes for the Time to come. In the caſe of Eccleſiaſtical Poſſeſſions, the next Incumbent is not known, and Patrons oft-times live at a Diſtance, or may not think fit to give themſelves the Trouble of interpoſing; but inaſmuch as the being a Tenure *for Life only* is the Foundation of the Injuſtice, the Crime is the very ſame here, as in the caſe of temporal Poſſeſſions; and the leſs Hold the Law takes of it, the greater Need there is to urge and enforce the Obligations of Conſcience, and to beſeech Incumbents to have a watchful Eye over their Agents and Tenants, that the Glebes be not abuſed by them, either in thoſe, or any other reſpects.

In like Manner, and upon the ſame Obligations of Conſcience, great Care ought to be taken, in the Ordering and Management of *Tythes*; that no unreaſonable Compoſitions be made, nor permitted at any Hand to grow into Modus's; which have already ſwallowed up ſo large a Share of the Patrimony of the Church beyond the Poſſibility of a Retrieve, and which therefore ought to be immediately broken, where they are not yet arrived to a legal Eſtabliſhment. Nor muſt the Clergy, when there is Need to call-in the Aſſiſtance of the Law, be diſcouraged by the Fear of being thought litigious; ſince, beſides the ſpecial Obligations upon them not to ſee the Church injured, they have certainly the ſame Privilege with other Men, to maintain their own juſt Rights. So far are the Clergy from deſerving ſuch a Cenſure, that it is to be feared they are rather more eaſy and indulgent than is fairly conſiſtent with their Duty to the Church; and if Enquiry were to be made into all the Suits that have been commenced for Tythes, it would be found, that the

the Inſtances in which they have miſcarried, bear no Kind of Proportion in point of Number, to thoſe in which they have prevailed. But if any Clergyman ſhall have entered unhappily into ſettled Engagements for his own Time, the Church may however expect this Juſtice from him, that he take care to inform his Succeſſors, either by an Entry in the Regiſter-Book of the Pariſh, or by ſome other Method equally proper and ſure, that ſuch Continuance of the ſelf ſame Payments thro' a Succeſſion of Years, was owing, not to any legal Compoſition or Modus, but to ſpecial Agreements between him and the Pariſhioners.

I doubt not, but thoſe prejudicial Compoſitions, which are ſlid by Degrees into ſettled Modus's, have been owing in many Inſtances to the Supineneſs and Negligence of Incumbents; but I am alſo afraid, that in ſome Inſtances they may have been owing to a far worſe Cauſe, and that is, *Bonds of Reſignation*, exacted by Patrons, and given unawares by Clergymen;

gymen; which are not only inconſiſtent with the Oath againſt Simoniacal Contracts, and contrary to the Laws of the Church in all Ages, and upon both theſe Accounts an unhappy Entanglement to the Minds and Conſciences of Clergymen; but are alſo the Means of enſlaving them during Life to the Will and Pleaſure of Patrons, and particularly of tempting them to ſubmit to all the moſt unreaſonable Agreements and Compoſitions for Tythes, which can be propoſed.

THESE Things are but ſmall, in Compariſon of the Duties which more immediately belong to the Paſtoral Office; but the Miſchiefs occaſioned by the Neglect of them, are not ſmall; nor ought any Thing to be ſo accounted, which is a neceſſary Means to preſerve the Rights of the Church, and to enable the Parochial Clergy to go through their Paſtoral Labours with Comfort and Succeſs. In the Purſuit of which excellent Ends, you ſhall always be ſure of the beſt Aſſiſtances that are in my Power; and you cannot fail of a ſpecial Bleſſing from

from Heaven upon your Undertakings, while you continue to expreſs your Zeal for the Honour of God and the Salvation of Souls, by a faithful and conſcientious Diſcharge of all the Parts of the Miniſterial Function.

And now, my Brethren, having laid before you what I thought proper concerning the publick Service of our Church, and the Proviſions for a publick Miniſtry to attend that Service, and having ſuggeſted ſuch Rules in relation to both, as ſeem to me to render them moſt effectual for the great Ends of Religion; I muſt beg leave to mention one Thing more, and that is, the Obligation that lies upon us all, not only to make the due Adminiſtration of theſe, a Bleſſing to our own Time, but alſo to do all that lies in our Power to enſure the Enjoyment of them to our lateſt Poſterity. In purſuance of this, * I muſt intreat you to be very diligent

* This was added, upon Occaſion of the PLOT, which had been laid and carry'd on a little before that Time, for abrogating the *Proteſtant* Succeſſion, and ſetting a *Popiſh* Pretender on the Throne.

ligent in inculcating upon your People this moſt plain and important Truth, That there is no Means, under God, of continuing theſe invaluable Bleſſings to Us or our Poſterity, but a zealous and reſolute Maintenance of the Succeſſion to the Crown in the Proteſtant Line; there being no Thought more viſionary, nor any Reaſoning more abſurd, than the ſuppoſing that a Proteſtant Service and a Proteſtant Miniſtry can proſper or ſubſiſt, under a Popiſh Prince. Put them in Mind (as many I mean, as did not ſee it, or ſeem to have forgot it,) that the Experiment has been already try'd, and not only failed, but that the ſwift Progreſs which was then made towards the Deſtruction of our Religious Rights, left the Nation a moſt convincing Proof of what they are to expect from a Popiſh Prince; all Princes of that Religion being equally bound in Conſcience to endeavour the Extirpation of a Proteſtant Church. And let me further intreat you to urge upon particular Perſons, as you ſee Occaſion, the Regard they owe to their Religion and Country;

and

and alſo, how abominable it muſt appear to all honeſt and ſober Minds, to find the general Tenor of their Actions and Diſcourſe, a direct Contradiction to their Oaths. Above all, let me beſeech you to make it your Care, that every Thing in your Own Conduct and Converſation be exactly agreeable to the Oaths you have taken; and particularly, fail not to let your Pariſhioners hear the King and the Royal Family conſtantly pray'd for before Sermon by Name; which I muſt peremptorily inſiſt upon, as well in Compliance with the Canon of our Church to that purpoſe, as to remove a Reproach which the Omiſſion of it muſt occaſion, as if ſuch Clergymen had not taken the Oaths ſincerely, and therefore are willing to avoid as much as they can, all publick Notice of the King and the Royal Family, and all Expreſſions of Regard and Reſpect to them: An Opinion, which being joyn'd to the Remembrance of their having taken the moſt ſtrict and ſolemn Oaths of Fidelity and Abjuration, muſt leſſen the Reverence of an Oath in the Minds of the People, and

weaken

weaken the Credit and Authority of the Clergy, and be a great Hindrance to the Succeſs of their Miniſtry in general.

FINALLY, I muſt intreat you to go one Step further in your Expreſſions of Zeal for the King and the Proteſtant Succeſſion; and that is, to endeavour to remove out of the Minds of your People all thoſe unjuſt Jealouſies and Prejudices againſt his Majeſty and his Adminiſtration, which you ſee ſown among them by the profeſſed Enemies of his Government, with a Deſign to overthrow it. And this I may and ought to preſs with the greater Freedom and Earneſtneſs, both becauſe the Diligence of the Enemy in ſowing Jealouſies and ſpreading Miſrepreſentations, is incredible; and alſo becauſe I can declare with the greateſt Sincerity, that I am firmly perſuaded, that our good and gracious King has nothing more in his Deſire and Intention, than to preſerve the Conſtitution, as it ſtands eſtabliſh'd both in Church and State.

THE

THE CHARGE OF EDMUND, Lord Bishop of LONDON, TO THE CLERGY of his DIOCESE, IN HIS VISITATION

Begun in the Year 1741, and finish'd in the Year 1742.

CHARGE

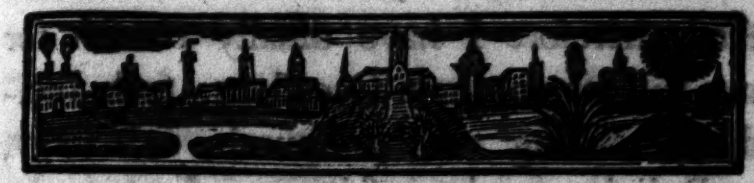
Lord Bishop of LONDON,

TO THE

CLERGY of his DIOCESE,

VISITATION

Held in the Year 1742.



The CHARGE of *EDMUND*, Lord Biſhop of *London*, to the Clergy of his Dioceſe, &c.

Reverend Brethren,

I. WHEN I held my Primary Viſitation of this Dioceſe, I put into the Hands of the Clergy a Book of *Directions*, relating to the due Diſcharge of the Miniſterial Office and the ſeveral Branches of it. And having made it a Rule ever ſince, to put the ſame into the Hands of every Perſon who has been inſtituted or licenſed by me, as containing the ſeveral Heads of Duty, which I judged neceſſary to be attended-to by every one who takes upon him the Cure of Souls: Having, I ſay, done this; there has been no Need

to

to ſpeak to you upon *thoſe* Heads, in the ſeveral Viſitations which I have held ſince. And therefore I have uſually choſen for my Subject on theſe Occaſions, ſuch Incidents relating to the Church, or Clergy, or Religion, as have fal'n out *between* the ſeveral Viſitations; in order to give you a clear Inſight into the Facts, and to make ſuch Applications, for our Conduct and Practice, as they naturally led to. And this is the Method which I ſhall continue at preſent; but I muſt firſt intreat your Patience, while I further *preſs* and *enforce* one particular Branch of the foremention'd *Directions*. What I mean, is, the Diſtinction that is there made, between Duties LEGAL, the Neglect of which is puniſhable by the Laws of Church and State; and Duties PASTORAL, which are not expreſsly enforc'd by *Laws* and *Penalties*, as the others are, but yet are bound upon us by a more *ſacred* Tie, and that is, the Obligation of *Duty* and *Conſcience*; founded upon a ſerious Senſe of the *Nature* and *Ends* of the miniſterial Function, and of the *Importance*, or rather

ther *Neceſſity*, of thoſe *Paſtoral* Labours, towards a ſucceſsful Diſcharge of it. Such are, 'Private Admonition and Reproof; 'The taking the Advantage of *Sickneſs* or other *Calamity* (which are apt to open the Mind to Inſtruction) to infuſe into your People ſerious and good Thoughts, and ſuch as may make the moſt laſting Impreſſion; 'To endeavour to convince and reform thoſe who are found negligent in the great Duty of reſorting to the publick Service of the Church, or not careful enough to be preſent at the *Beginning* of it; and, 'To bring all, in general, to a juſt Senſe of the Obligation they are under, to give a *diligent Attention* of the Mind, in all the Offices of Religion, whether publick or private. To which I muſt add, as a Branch of the Paſtoral Office which is never to be forgotten; 'Private Exhortation to Parents and Maſters, where it is found needful, to fit and prepare the Youth under their Care, to be publickly catechiſed, together with thoſe of their Neighbours; and further, 'To accuſtom their Children, from the Beginning, to a

MUSEVM BRITANNICVM

regular Attendance upon the publick Worſhip of the Church, with a decent and orderly Behaviour therein; and, 'To check the firſt Tendency they obſerve in them to any Irregularities in Life: Duties, which are of great Importance to Religion, and to which Parents and Maſters are ſtrictly *obliged*, in Purſuance of the Powers that God has given them over their Children and Servants. But yet, in many Caſes, it will require ſome Care and Pains on the Part of the Miniſter, to make Parents duly ſenſible either of the *Importance* of thoſe Duties, or the ſpecial *Obligation* they are under to perform them. And would to God, they could be further convinced, how many and great Bleſſings, Spiritual and Temporal, the Practice of Family-Devotion would procure to them and their Houſhold; and how juſt and reaſonable a Thing it is, to expreſs their Thankfulneſs to God for the Supports of Life, and to beg a *Bleſſing* upon them, as oft as they feed upon the Fruits of his Bounty.

II. THESE

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II, These *private* Applications, though no Part of the *legal* and *ordinary* Offices of the Church, are of great Moment towards the preſerving among our People a ſerious Senſe of Religion; or rather, are abſolutely neceſſary to the giving the *Legal Offices* their due Effect. Men, for Inſtance, are not over-forward in applying to themſelves the *publick* Admonitions which are heard from the Pulpit, nor apt to be duly *affected* in hearing them; unleſs they be *privately* put in Mind, as there is Occaſion, of the more *particular* Concern they have in them. Next, if Men can be brought to ſerious Thoughts and Reſolutions, in the Time of Sickneſs or other Calamity, by *private* Applications; it may reaſonably be hop'd, that from thenceforth the Exhortations of a more *publick* Nature, while they find themſelves in Health and at Eaſe, will take the faſter Hold of them. Again, if Men will not attend the publick Worſhip of God, or, attending it, will behave themſelves there in a thoughtleſs and negligent Manner, it is, to *them*, as if there were no publick

Worſhip at all. And laſtly, if Children be not early inſtructed in the general Principles of their Religion, but remain Strangers to the Senſe and Meaning of the Terms under which they are couched, the publick Diſcourſes they afterwards hear, will neither be underſtood nor reliſhed by them; at leaſt, will loſe much of the Inſtruction they would have conveyed, and the Impreſſion they would have made, if the Hearers had been duly prepared; firſt, by a *general Knowledge* of the Principles of their Religion, and next, by an habitual Reverence for the publick Devotions and Inſtructions of the Church; as Ordinances of God's own Appointment, and as a ſpecial Means of obtaining his Grace and Favour, to all thoſe who religiouſly attend them.

By this it appears, of how great Importance, or rather Neceſſity, theſe *Paſtoral* Duties are, as well for the giving the *Legal* Duties their Operation and Effect, as for the keeping up a true Spirit of Religion among our People. And, ſurely, there

there never was a Time, when Religion did more earneſtly call for thoſe Paſtoral Endeavours to ſupport it; or rather, to preſerve it in *Being*. Nothing is more evident, than that a great Looſeneſs, both in Principle and Practice, is gradually deſcending to the *middling* Rank, under the Influence and Authority of higher Examples, and through a too great Diſpoſition in corrupt Nature to approve and follow them. And nothing can hinder this Infection from deſcending lower and lower, till *it* becomes general, and *we* upon the Point of being overwhelmed by it, but a diligent Endeavour on the Part of the Parochial Clergy, to check and reſiſt it; particularly, in the Methods already mentioned, and ſuch others of the like Kind, as tend to eſtabliſh the People committed to their Care, both in the Principles, and the Practice, of the Chriſtian Religion.

III. I need not tell you, what groſs Repreſentations have been made both here and in the *Plantations*, as if the Generality of the Clergy of the Church of *Eng-*

land were ſhamefully remiſs and negligent in the *Paſtoral* Office. This Slander upon our Church and Clergy has been publickly ſpread and avowed in a very unworthy and licentious Manner; and has received a Reprehenſion, though more gentle than it deſerved, in a late Paſtoral Letter againſt the *Enthuſiaſm* of theſe Days. But however, the Reproaches of thoſe Men may be ſo far of Uſe to us, as to be made a *freſh Incitement* to *Care* and *Diligence* in the Offices belonging to our Function; that, after the Example of St. *Paul* in a like Caſe, we may *cut off all Occaſion of Slander, from them who deſire Occaſion.* And ſince it is not to be expected, that amongſt ſuch a Number of Clergymen, there ſhould be, in *all*, the *ſame Degree* of Zeal and Activity in the Diſcharge of their Duty; thoſe of them who have been hitherto leſs zealous and leſs active than their Neighbours, muſt *increaſe* their Diligence, upon this, among other Motives, that they may cut off all Occaſion of Slander, from thoſe who ſeem not to be ill-pleaſed with any Handle for it. And

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we muſt all of us remember, that we cannot do greater Juſtice and Honour to our eſtabliſhed Church, than by making it appear, in *Fact* and *Experience*, that its Rules and Orders, purſu'd and invigorated as they always ought to be, are an *effectual* Means of promoting Piety and Goodneſs among the Members of it; an Honour, for which it muſt at all Times be mainly indebted to the Care and Vigilance of Parochial Miniſters.

It is now an hundred Years ſince the like Clamours were raiſed and propagated throughout the Nation againſt the Eſtabliſhed Clergy; as a Body lazy and unactive in the Work of Religion, and whoſe Defects in the Diſcharge of their Duty did greatly need to be ſupply'd by *Itinerant* Preachers. And theſe Preachers, under a Notion of greater Zeal and Sanctity, and by Pretences to more than ordinary Meaſures of the Spirit, drew after them confuſed Multitudes of the lower Rank, and did all that was in their Power to lay-waſte the Bounds of Parochial Com-

munion, and to bring the eſtabliſhed Service into Diſgrace. And we cannot have a more pregnant Teſtimony, how miſchievous ſuch Practices are to Religion, and how productive not only of Confuſion, but of Blaſphemy, Profaneneſs, and the moſt wicked and deſtructive Doctrines and Practices, than theſe and the like Effects which they *then* had; as they are ſet before us at large, in the Hiſtories of thoſe Times. A ſufficient Warning to all who have a ſerious Concern for Religion, and a juſt Regard to publick Peace and Order in Church and State, to uſe their beſt Endeavours to oppoſe and ſuppreſs that Spirit of *Enthuſiaſm*, which is now gone out; and which cannot be oppoſed and ſuppreſſed more effectually, than by preſerving the Bounds of Parochial Communion, and oppoſing all Breaches upon them; and then by every Miniſter's ſatisfying his People, in the Courſe of a regular Life and a diligent Diſcharge of all Duties and Offices, *Paſtoral* as well as *Legal*, that they need no *other* Inſtruction, nor any *other* Means and Helps for the Saving of their

Souls,

Souls, than thoſe which the Church has provided for them: On Suppoſition, that the People, on their Parts, will ſeriouſly embrace thoſe Means and Helps, and religiouſly conform to the eſtabliſhed Worſhip and Diſciplin, and ſubmit to the Advice and Inſtructions of thoſe to whom the Providence of God has committed the Care of their Souls.

IV. And for the keeping-up this good Diſpoſition among your People, let them be made ſenſible of the *Excellencies* of the publick Offices of our Church; as a Service that compriſes all and every Branch of Chriſtian Devotion —— Confeſſion of Sins, and Declaration of Pardon to penitent Sinners —— a ſuitable and edifying Mixture of Pſalms and Hymns and the Scriptures of the Old and New Teſtament ——Acknowledgments of our own Weakneſs, and Addreſſes to God for Spiritual Aid and Strength — Confeſſions of Faith, and Remembrances of Duty to God and our Neighbour, as ſet forth in the Ten Commandments, with the Prayer after

every

every Branch, to *incline* the Heart to the Performance of it —— Supplications for averting all Evil, and Prayers for obtaining all Good, to Soul, Body, and Eſtate —— Interceſſions for Bleſſings to others, and Thankſgivings for Mercies to ourſelves —— Special Prayers for the Divine Bleſſing upon Kings and Counſellors, Civil Magiſtrates and Spiritual Paſtors; as thoſe, through whoſe pious and wiſe Adminiſtration, national Bleſſings and Benefits, Spiritual and Temporal, are in the ordinary Courſe of Providence convey'd to Mankind —— Together with particular Prayers and Thankſgivings adapted to particular *Seaſons* and *Occaſions* — To which are added, proper Offices for a devout and ſolemn Adminiſtration of every Chriſtian Ordinance and Inſtitution —— And the whole conceived, as publick Liturgies always have been, and always ought to be, in a Language that is grave, ſerious, and expreſſive; without any of thoſe irregular Flights and Redundances, from which *Extempore* Prayer is ſeldom free; and leaſt of all, that Sort of it, which preſumptuouſly

ouſly fathers itſelf upon an immediate Dictate of the Spirit of God.

I HAVE only to add upon this Head, that next to the *internal* Excellencies of the Liturgy itſelf, and that Knowledge or rather *Feeling* of thoſe Excellencies, which a reverent Regard and Attention will breed in the Heart of every ſincere Worſhipper; next to theſe, I ſay, nothing contributes more to the poſſeſſing the Minds of the People with a due *Senſe* of thoſe Excellencies, than the Miniſter's giving the Offices, throughout, the juſt Advantage of being performed in a *ſolemn*, *ſerious*, and *affectionate* Manner.

AND as to a *perſonal* Reſpect to yourſelves, and a due Regard to your Inſtructions; the Apoſtle has plainly pointed out the Way to ſecure theſe, when he grounds the Obedience and Eſteem of the People upon the Watchfulneſs and Diligence of the Paſtor. His Leſſon to the People is, *Obey them that have the Rule over you, and ſubmit yourſelves*; and why? *Becauſe they watch*

watch for your Souls, as they that muſt give an Account. And again, *Eſteem thoſe who are over you in the Lord, very highly in Love*; and why? *for their Work's Sake.*— Where there is a due Watchfulneſs and Working on one Side, there will very rarely be wanting a due Love and Eſteem on the other.

V. I HAVE taken Notice before, that one Branch of theſe Paſtoral Duties that every Miniſter is bound to diſcharge, is *Admonition* and *Reproof*; which cannot be performed from the Pulpit, without the Danger of *hard'ning*, inſtead of *reforming*. And this being, in Truth, the moſt difficult Part of the miniſterial Office, and yet highly neceſſary to be done, and alſo done in ſuch a Manner, as may make the greateſt Impreſſion, and give it the moſt *laſting* Effects; I cannot omit to mention one Expedient, which may make that Work leſs difficult to Miniſters, and more effectual upon their People. What I mean, is, the having in their Poſſeſſion ſome ſmall Tracts, againſt particular Vices and

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the more notorious Defects in Duty, to be occaſionally put into the Hands of thoſe who are found to be going on in any habitual Sin, either of Commiſſion or Omiſſion, and ſo to need a more *cloſe* and *forcible* Application; whether it be by way of Reſtraint from Vice, or Incitement to Duty, as the Caſe requires. As this is the *gentleſt* Method of proceeding, there is the leaſt Hazard of giving Offence; and as the Tracts themſelves are both ſhort and plain, they are moſt likely to be read and conſidered; and they make a much *deeper Impreſſion* upon the Mind, than either general Admonitions from the Pulpit, or particular Admonitions by Word of Mouth. A great Variety of Tracts, calculated for that Uſe, is conſtantly provided by the * Society for PROMOTING CHRISTIAN KNOWLEDGE; the *Members* whereof are entituled to as many as they apply for, at one *half* of the *prime* Coſt; which reduces the Price to a Trifle. And, that no Part

* At their Office in *Bartlet's* Buildings, near St. *Andrew's* Church in *Holborn*.

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of my Dioceſe might want the Convenience of being furniſhed with them as they ſee Occaſion, the Incumbents of the ſeveral Market Towns have readily agreed to take the Trouble of becoming *Members* of the Society, and ſo have put themſelves in a Condition to furniſh their Neighbours, whether Clergy or Laity, with as many as they ſhall need.

THIS may ſeem, at firſt Sight, to be a Matter of ſmall Moment, but, in the *Effects* it will be found by Experience, not to be ſmall. And great Need there is in this degenerate Age, to have Recourſe to *all* Expedients, whether great or ſmall, for putting a Stop to the Growth of Vice and Wickedneſs, and for raiſing and keeping alive a Spirit of Religion among us; the firſt, to avert the Judgments of God from falling upon a ſinful Nation; and the ſecond, to make us a proper Object of his Mercy and Forbearance. Vice is grown bold and head-ſtrong, and has well-nigh broken looſe from the laſt Reſtraint, that of *Shame*. And though the Powers

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put into the Hand of the Civil Magiſtrate for reſtraining and ſuppreſſing it, are very great; the *Fruit* and *Effect* of thoſe Powers is found by Experience to be very ſmall. Nor is it to be expected, that the *Spiritual Powers* ſhould be able effectually to encounter it in the Way of *Diſcipline* and *Cenſure*, while they are fetter'd to ſuch a Degree, and liable to be interrupted in almoſt every Step they take.

And as to the Clergy; the utmoſt they can do in the Way of Puniſhment, is, in the moſt prudent and reſpectful Manner, to put the Magiſtrate in Mind, that the Authority with which he is entruſted, is not only for the preſerving of Peace, but likewiſe for the Puniſhment of Vice; one as a Duty he owes to his Prince, and the other, as a Duty he owes to his God. Both theſe are the Duty of Civil Magiſtrates; and it is greatly to be wiſhed, that a due Regard may always be had to *both*, in the Appointment of them; and much to be wonder'd, that any Magiſtrate, who is otherwiſe a ſerious Perſon, and frequents the

the publick Service of the Church, and appears to have a Senſe of Duty in all other Reſpects, ſhould need to be put in Mind of this Branch of it, when the Scripture ſo expreſly charges it upon him, and when he is ſo frequently reminded of it in our own Liturgy; which makes it the Prayer of him and of the whole Congregation, "That all who are in Authority, may "truly and indifferently miniſter Juſtice, "to the Puniſhment of Wickedneſs and "Vice, and to the Maintenance of true "Religion and Virtue.

UPON the whole; till we ſee a greater Probability, that national Wickedneſs and Vice will be reſtrained and kept under in the Way of *Authority*, *Coercion*, and *Cenſure*, the great Refuge of Religion muſt be in the Parochial Clergy; and, to their Paſtoral Labours, under the Divine Bleſſing, the Nation will be chiefly indebted, if Vice do not grow triumphant, and God do not viſit us with ſome remarkable Judgment; or, which is the heavieſt Judgment

ment of all, give us over, and remove his Candleſtick from among us.

THIS is a melancholy Subject; and the Thought of *National Judgments*, an uncomfortable Scene; but yet no way unfit to be open'd and repreſented before thoſe, who, by their Vigilance and Activity in their ſeveral Stations, have it ſo much in their Power to prevent them.

AND though you may not find ſuch a *Meaſure* of Succeſs as might be expected, from your Paſtoral Labours; be not diſcouraged, but labour on. Some of the good Seed you now ſow, though ſeemingly dead for the preſent, may hereafter, by the Bleſſing of God, take Root, and ſpring up; or if it do not, you, however, are ſure of your Reward from God.

THE earneſt Wiſh of religious and good Men, always has been, and always will be, to ſee the World grow better; and it is more peculiarly the Duty of the Miniſters of the Goſpel, to uſe their beſt En-

deavours to *make* it better. But it muſt be remember'd at the ſame Time, that it is a great Work to keep it from growing *worſe*. And therefore, though that Part of the Vineyard which the Providence of God hath committed to your Care, ſhould not increaſe in Fruitfulneſs ſo ſenſibly as you could wiſh; do not deſpond, nor be diſcouraged, as if you were an *unprofitable Labourer*; but conſider, for your Comfort, how ſoon it would be *overrun* with Thorns and Briars (the Fruits of the Seed ſown by the *wicked One*) if you did not watch their Growth, and uſe the beſt Methods you can, to keep them under, or root them up, and to ſow the Seeds of Religion and Piety in their Stead.

VI. NEXT to the Care of promoting the Practice of Religion in our particular Stations; there is a general Obligation upon us all, to uſe our beſt Endeavours to preſerve and maintain the legal *Eſtabliſhment* of it in this Church and Nation, as the moſt ſure Foundation, not only of preſerving Peace and Order in Church and State,

State, but alſo of preſerving and promoting Religion and the Practice of it, within the ſeveral Diſtricts which that Eſtabliſhment has fixed: Provided there be no Failure, either on the part of the Miniſter, or on the part of the People. And where either of theſe is the Caſe, the Conſtitution cannot juſtly be charged, if it fail of attaining the Ends of its Eſtabliſhment.

THERE are three Sorts of People among us, who, though of different Principles and Views, do yet agree in their Enmity to the Eſtabliſh'd Church; They, who diſavow all *Revelation*; They, who are againſt *all* Eſtabliſhments, as ſuch; and They, who diſlike our preſent Eſtabliſhment. Theſe, all together, are a formidable Body of Men; ready to joyn, upon any fair Proſpect, in an Attempt upon the Conſtitution of our Church; and therefore ought to be diligently watched and guarded againſt, by all the true Lovers of it.

As to the firſt Sort of Enemies, They who diſavow all *Revelation*; it is not to be

wonder'd, that *they* contend with ſo much Earneſtneſs for *No Eſtabliſhment*, becauſe they know how greatly a Regularity, Order and Uniformity in the publick Exerciſe of Religion, tends to preſerve the Honour of it, and to defeat *their* Schemes for promoting Infidelity. Of the Truth of which we need no other Evidence, than the particular Zeal which has been ſhown by the chief Patrons of Infidelity, againſt all religious Eſtabliſhments, under Colour of their being Deſtructive of the general Liberties of Mankind; whereas, in Truth, they are deſtructive of nothing, but of that general Licentiouſneſs in Principle and Practice, to which the Schemes and Purſuits of theſe People have ſo viſible a Tendency. And they know very well what they do, when they are contending for ſuch a *confus'd* and *irregular* State of Things, as not only *naturally tends* to expoſe Religion to Reproach and Contempt, but has been found by Experience ſo to do.

And therefore it has ſometimes been a Matter of Wonder with me, that the ſecond Sort

Sort of Enemies, thoſe, I mean, who profeſs a ſerious Regard to Religion, but are yet againſt any *National Eſtabliſhment*, ſhould not ſee that they are doing the Work of the common Enemy: Eſpecially, when a *Nation* of gather'd and independent Congregations, without any fix'd Parochial Diſtricts, is, *at firſt Sight*, ſo very big with *Confuſion*; and when they cannot but know, what a monſtrous Degree of Profaneneſs, Enthuſiaſm, and Immorality it produc'd, when the Experiment was made in the Days of their Forefathers.

As for the third Sort; thoſe who are ſatisfied concerning the Expedience, if not Neceſſity, of a national Eſtabliſhment, but are diſſatisfied with the *Preſent*; it is Time enough to enter into Reaſonings with *them*, when they have agreed among themſelves, what the Eſtabliſhment is, which they would introduce in the Place of the Preſent. They have, indeed, in many of their Writings, raiſed Exceptions againſt our Liturgy, and ſome other Parts of our Conſtitution (and what *human*

Conſtitution was ever *perfect?*) But what they have hitherto done in that Way, has been mainly to juſtify their Separation from the National Church, and goes little farther than to the *pulling down* the preſent Fabrick. But, ſurely, it is moſt unreaſonable in them, to expect that any one who is well ſatisfied with the Preſent, ſhould be willing to part with it, till he has a full and entire View of what is to ſucceed in its Place; *i. e.* till he is enabled to form a Judgment for himſelf; firſt, 'Which of the two is moſt agreeable to the Word of God, and the Practice of the firſt and pureſt Ages; and next, 'Which of them is beſt calculated to anſwer the Ends of Peace, Order, and Unity in the Church, and makes the beſt Proviſion for the Inſtruction and Edification of every particular Member of it.

VII. NEXT to a ſincere Zeal and Endeavour to keep up a ſerious Senſe of Religion among your People, and a reverent Regard to our eſtabliſhed Worſhip in Subſervience to that great End; there is another

ther Point which alſo demands your Care; namely, the eſtabliſhed Proviſion which our Conſtitution has made, to ſupport the Clergy with Comfort under their paſtoral Labours; and which, in that Reſpect, is directly ſubſervient to the great End of Religion. What I mean is, the *Patrimony of the Church*, and the conveying it to the ſucceſſive Incumbents, unhurt and undiminiſhed. A Caution, which I know you will not think unſeaſonable to be repeated *, when you remember the two Attacks that have been made in Parliament; the firſt, commonly called the *Tythe-Bill*; and the ſecond, of a later Date, and diſtinguiſhed by the Name of the *Quaker's-Bill*; both of them, indeed defeated in the *firſt* Attempt; but, I doubt, not ſo as to diſcourage a Second.

You may remember, that the Deſign of the Tythe-Bill, was to eſtabliſh Exemptions from Tythe for ever; if, in a certain Number of Years, no Tythe at all had been paid. This, if the Bill had ſuc-

* See *Directions*, p. 63.

ceeded, would, as to Exemptions, have made an entire Change in the preſent Law of Tythes. As the Law now ſtands, the Incumbent is entitled *at all Times*, to ſue for Tythe of *common Right*, and the Proof of the Exemption reſts upon the Occupant and Landholder. But, if ſuch a Bill ſhall ever ſucceed, the Proof will be put upon the Incumbent; and he will fail in his Suit, unleſs he can ſhow, that Tythe has been paid *within* the Time limited by the Act. And this, a new Incumbent may not be able to do; partly, becauſe no Tythe *may* have really been paid within the Time, through private Agreements, or perſonal Indulgences by one or more of his Predeceſſors, or through a natural Inactivity, or an unhappy Inability to ſue for it; and partly, through the Difficulties of making *Proof* of Payment of Tythe, where it really *has* been paid within the Time; whether through a Negligence in keeping Accounts by former Incumbents, or through the Concealment of thoſe Accounts by their Executors; or through the Fear of the Poor to diſpleaſe the Rich, and

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an Unwillingneſs in one Neighbour to be Witneſs againſt another. The manifold and viſible Inconveniencies which ſuch a Bill muſt bring upon the Church, if it ſhould paſs into a Law, make it the Duty as well as Intereſt of the whole Body of the Clergy, not only to do all that is in their Power to obſtruct it, but in the mean time to be guarding carefully againſt the Conſequences of it, if (which God forbid,) it ſhould ever ſucceed; by getting the beſt Information they can, of the *Ground* and *Foundation* upon which the Claim of Exemption reſts, and whether it be ſuch as the Law will ſupport; and if it be not, to enter into proper Meaſures for overthrowing it, while it is in their Power, and before it receives a final Eſtabliſhment from ſuch a Law as we are now ſpeaking of; which has been already attempted with great Zeal, and may probably be attempted again. And as to *Modus*'s alſo, to take care to *vary* their Agreements and Compoſitions for Tythe; and, having, from Time to Time made due *Entries* of ſuch Variations, to give ſpecial Direction that the

the Evidences thereof be faithfully tranſmitted to their Succeſſors.

AND to induce Incumbents the more effectually to provide againſt all Encroachments upon the Patrimony of the Church, whether by Exemptions or Modus's; they muſt always remember, that as they are the Proprietors for their own Time, and that by as good a Title as any other Eſtate is enjoyed, whatever the Enemies of the Clergy may pretend to the contrary; ſo they are likewiſe *Guardians* and *Truſtees* for God and his Church; and, as ſuch, are bound in Conſcience to uſe all reaſonable Care, that the Rights of their reſpective Churches be by them tranſmitted, entire, to ſucceeding Incumbents.

I NEED not ſay much of the other Attack that has been made upon the *Patrimony* of the Church, I mean, the *Quaker's Bill*; both becauſe it is of a later Date, and becauſe the miſchievous Conſequences of the Bill, while it was depending in Parliament,

Parliament, were publiſhed to the World, and cannot be ſo ſoon forgotten by the Clergy, whoſe more immediate Concern it is. It is enough, to ſay in general, 'That if it had paſſed into a Law, the whole Body of the Clergy would, in innumerable Caſes, have been deprived, at once, of the Benefit of the Eſtabliſhed Courts of the Realm, Eccleſiaſtical and Temporal; 'That all *Apprehenſion* from thoſe Courts and the exact and regular Proceedings therein, which, at preſent do in many Caſes diſcourage the Quakers from being ſo vexatious to the Clergy as their Principles lead them to be, would then be removed; 'That if theſe Reſtraints were removed, Incumbents would be expoſed to all the Arts, Concealments and Vexations, that they have Reaſon to expect from a People, who think the Clergy have no Right to Tythe, and who are ſo far from owning an *Obligation* to pay, that they think themſelves bound in Conſcience to do all that is in their Power to *avoid* it. Theſe are Difficulties which the

paſſing

paſſing ſuch a Bill into a Law, would bring, more or leſs, upon the whole Body of the Clergy; but would fall moſt heavily upon the Poor Vicars, whoſe *all* would frequently come within the Compaſs of ſuch an Act; and, as it conſiſts of Small Tythes which are not ſo eaſily *aſcertained*, does greatly need the Aſſiſtance of the Eſtabliſhed Courts for that End. And, God knows, with all the Aſſiſtance that the Laws can give, the Clergy find it difficult enough to bear up againſt the many Advantages, which the Quakers, as a kind of Body Corporate, and that *of no ſmall Influence and Zeal*, are known to be in Poſſeſſion of. And, how greatly would the Difficulty be increas'd, if the preſent Advantages of the *Laws* ſhould be taken from them!

VIII. To conclude: As the Laws of the Land are on the Side of the Church, it is not only her Intereſt, but her *Duty*, on all proper Occaſions, to take the Benefit of them, and to endeavour to defeat all

Attempts

Attempts that may be made to deprive her of that Benefit. But, at the ſame Time, it muſt be remembred, that againſt all Manner of Attempts, whether upon the *Conſtitution*, or upon the *Rights* of the Church, our beſt Defence and greateſt Security will always be, the *Love* and *Eſteem* of our People; and the only true Way to be ſure of this, is, an exemplary Life, a circumſpect Behaviour, a diligent Diſcharge of the Duties of our Station, and a viſible Concern for the Good of Souls. Theſe, I ſay, will in all Events, be the beſt Security to our Church, that human Helps can afford, and the moſt likely Means of engaging God to ſupport and defend it. Eſpecially, if together with our own Endeavours, we fail not to make our earneſt Prayer to Him, to preſerve it both in outward *Peace*, and inward *Purity*: For it's outward *Peace*, to pray in the Words of one of the Collects of our Church, " *That the Courſe of this World may be ſo* peaceably *ordered by his Governance, that his Church may joyfully*

ſerve

ſerve him in all godly Quietneſs: And for inward *Purity*, in the Words of another Collect, "*That he will keep his Houſhold the Church in continual Godlineſs*; and, that it may be *devoutly given to ſerve him in good Works, to the Glory of his Name, through Jeſus Chriſt our Lord.*

APPEN-

APPENDIX.

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APPENDIX.

I.

King GEORGE *the First's Directions to the Archbishops and Bishops, for the preserving of Unity in the Church, and the Purity of the Christian Faith; particularly, in the Doctrine of the* HOLY TRINITY.

GEORGE R.

MOST Reverend, and Right Reverend, Fathers in GOD, We greet you well. Whereas we have been given to understand, That divers impious Tenets and Doctrines have been of late ad-

vanced and maintained with much Boldneſs and Openneſs, contrary to the great and fundamental Truths of the Chriſtian Religion, and particularly, to the Doctrine of the Holy and Ever-bleſſed TRINITY; and that moreover divers Perſons, as well of the Clergy as Laity, have preſumed to propagate ſuch impious Doctrines, not only by publick Diſcourſe and Converſation, but alſo by Writing and Publiſhing Books and Pamphlets in Oppoſition to the ſaid ſacred Truth; to the great Diſhonour of Almighty God, the Diſturbance of the Peace and Quiet of this our Church and Nation, and the Offence of all pious and ſober-minded Chriſtians.

WE therefore, out of our Princely Care and Zeal for preſerving the Purity of the Chriſtian Faith, of which We are, under God, the chief Defender, and alſo for preſerving the Peace and Quiet of Church and State, Do ſtrictly charge and require you Our *Archbiſhops* and *Biſhops*, to whom, under Us, the Care of Religion more eſpecially belongs, That you do, without Delay, ſigni-

 fy

ſy to the Clergy of your ſeveral Dioceſes this our Royal Command, which We require you to ſee duly publiſhed and obſerved; namely, That *no Preacher whatſoever, in his Sermon, or Lecture, do preſume to deliver any other Doctrine concerning the great and fundamental Truths of Our moſt Holy Religion, and particularly concerning the Bleſſed* TRINITY, *than what are contained in the Holy Scriptures, and are agreeable to the Three Creeds, and the* xxxix *Articles of Religion.*

AND whereas divers good Laws have been enacted for reſtraining the exorbitant Liberties aforeſaid, one particularly in the Thirteenth Year of Queen ELIZABETH, intituled, *An Act for Miniſters of the Church to be of ſound Religion*; by which it is provided, "That if any Perſon Eccleſiaſtical, "or which ſhall have Eccleſiaſtical Living, "ſhall adviſedly maintain, or affirm, any "Doctrine directly contrary or repugnant "to the xxxix Articles, and being convented before the Biſhop of the Dioceſe, "ſhall perſiſt therein, or not revoke his "Error, or after ſuch Revocation eftſoon

" affirm ſuch untrue Doctrine; ſuch main-
" taining, or affirming, and perſiſting, or
" ſuch eftſoon affirming, ſhall be juſt Cauſe
" to deprive ſuch Perſon of his Eccleſiaſti-
" cal Promotion; and it ſhall be lawful to
" the Biſhop of the Dioceſe, or the Ordina-
" ry, to deprive ſuch Perſon ſo perſiſting,
" or lawfully convicted of ſuch eftſoons af-
" firming, and upon ſuch Sentence of De-
" privation pronounced, he ſhall be indeed
" deprived." And one other Act of Parlia-
ment made in the Ninth Year of King WILLIAM the *Third*, intituled, *An Act for the more effectual ſuppreſſing of Blaſphemy and Profaneneſs*; by which it is provided,
" That if any Perſon ſhall, by Writing,
" Printing, Teaching, or adviſed Speaking
" deny any one of the Perſons in the Holy
" TRINITY to be GOD; or ſhall aſſert
" and maintain there are more Gods than
" one, or ſhall deny the Chriſtian Religion
" to be true; or the Holy Scriptures of the
" *Old* and *New Teſtament* to be of Divine
" Authority; and ſhall, upon Indictment,
" or Information in any of His Majeſty's
" Courts at *Weſtminſter*, or at the Aſſizes,

" be

" be thereof lawfully convicted by the Oath
" of two or more credible Witneſſes; ſuch
" Perſon, for the firſt Offence, ſhall be ad-
" judged incapable, and diſabled in Law
" to have or enjoy any Office or Employ-
" ment Eccleſiaſtical, Civil, or Military;
" and that if any Perſon ſo convicted, as
" aforeſaid, ſhall, at the Time of his Con-
" viction, enjoy or poſſeſs any Office, Place,
" or Employment, ſuch Office, Place, or
" Employment, ſhall be void; and if he
" offend and be convicted a ſecond Time
" of any of the ſaid Crimes, he ſhall be diſ-
" abled to ſue, proſecute, plead, or uſe any
" Action or Information in any Court of
" Law or Equity, or to be Guardian of any
" Child, or Executor, or Adminiſtrator of
" any Perſon, or capable of any Legacy, or
" Deed of Gift, or to bear any Office, Civil
" or Military, or Benefice Eccleſiaſtical, for
" ever, within this Realm; and ſhall alſo
" ſuffer Impriſonment for the ſpace of three
" Years, without Bail or Mainprize, from
" the Time of ſuch Conviction." We
therefore being deſirous to diſcountenance
and ſuppreſs all ſuch impious Attempts and

Practices to the utmoſt of our Power, Do ſtrictly charge and command you to make uſe of your own Authority for that End, according to the Tenor and Direction of the ſaid Act made in the Thirteenth Year of Queen ELIZABETH; together with all other Means and Endeavours ſuitable to your holy Profeſſion, for oppoſing and ſuppreſſing all ſuch Practices. And We, on Our Part, will give ſtrict Charge to Our Judges, and all other Civil Officers, to do their Duty in executing the ſaid Act made in the Ninth Year of King WILLIAM the *Third*, and all the other good and wholſome Laws made for the Preſervation of Our Holy Religion, upon ſuch Perſons as ſhall offend againſt the ſame, and thereby give Occaſion of Scandal and Diſturbance in Our Church and Kingdom.

Given at Our Court at St. James's *the Seventh Day of* May, 1721. *in the Seventh Year of Our Reign.*

By His Majeſty's Command,

CARTERET.

II.

DIRECTIONS

Concerning the proper Inſtruments to be brought, and preſented, for obtaining Orders, Inſtitutions, Licences *and* Diſpenſations; *and alſo concerning the Things to be done* AFTER *Inſtitution or Licence obtain'd.*

For ORDERS.

LETTERS Teſtimonial of his good Life and Behaviour; according to the Tenor of the 34th Canon.

CERTIFICATE of his Age from the Regiſter-Book, under the Hands of the Miniſters and Church-Wardens of the Pariſh where he was born; that the Directions of the Rubrick, as to the Age of Deacons and Prieſts, may be duly obſerved.

TITLE, upon which he is to be Ordain'd, according to the Tenor of the 33d Canon.

[The following Form of a Title from an *Incumbent*, is that which is uſed in the Dioceſe of *London*.

To the Right Reverend Father in God, EDMUND *Lord Biſhop of* LONDON.

THESE are to Certify your Lordſhip that I, *A. B.* Rector [or Vicar] of in the County of and your Lordſhip's Dioceſe of LONDON, do hereby nominate and appoint, *C. D.* to perform the Office of a Curate in my Church of aforeſaid, and do promiſe to allow him the yearly Sum of for his Maintenance in the ſame, and to continue him to officiate in my ſaid Church until he ſhall be otherwiſe provided of ſome Eccleſiaſtical Preferment, unleſs by any Fault by him committed he ſhall be lawfully removed from the ſame. And I hereby ſolemnly

ſolemnly declare, that I do not fraudulently give this Certificate to entitle the ſaid *C. D.* to receive Holy Orders, but with a real Intention to employ him in my ſaid Church, according to what is before expreſſed. Witneſs my Hand, this Day of in the Year of our Lord - - - - - - - -]

IN caſe he come for *Prieſt's* Orders, he is to exhibit to the Biſhop his Letters of Orders for *Deacon*.

Note, *Theſe are the Rules to be obſerv'd, in Conformity to the* RUBRICKS *and* CANONS *of the Church.*

TO which ſome other *wholſome Rules have been added, firſt, in* Royal Injunctions; *and ſince, more largely, in* Letters Recommendatory *ſent by Archbiſhops to the Biſhops of their Province, of the following Tenor.*

THAT you require of every Perſon who deſires to be admitted to Holy Orders, that he ſignify to you his Name and Place of Abode, and tranſmit to you his Teſtimonial, and a Certi-

Certificate of his Age duly attested, with the Title upon which he is to be Ordained, at least Twenty Days before the Time of Ordination; and that he appear on *Wednesday*, or at farthest on *Thursday* in *Ember-Week*, in order to his Examination.

THAT you admit not any Person to Holy Orders, who having resided any considerable Time out of the University, does not send to you, with his Testimonial, a Certificate signed by the Minister, and other credible Inhabitants of the Parish where he so resided, expressing that Notice was given in the Church, in Time of Divine Service, on some *Sunday*, at least a Month before the Day of Ordination, of his Intention to offer himself to be Ordained at such a Time; to the End that any Person, who knows any Impediment, or notable Crime, for the which he ought not to be Ordained, may have Opportunity to make his Objections against him,

THAT

THAT you admit no Letters Teſtimonial, on any Occaſion whatſoever, unleſs it be therein expreſſed, for what particular End, and Deſign, ſuch Letters are granted; nor unleſs it be declared by thoſe who ſhall ſign them, that they have perſonally known the Life and Behaviour of the Perſon for the Time by them certified, and do believe in their Conſcience that he is qualified for that Order, Office, or Employment, to which he deſires to be admitted.

THAT in all Teſtimonials ſent from any College or Hall, in either of the Univerſities, you expect that they be ſigned, as well as ſealed; and that among the Perſons ſigning, the Governour of ſuch College, or Hall, or, in his Abſence, the next Perſon under ſuch Governour, with the Dean, or Reader of Divinity, and the Tutor of the Perſon to whom the Teſtimonial is granted (ſuch Tutor being in the College, and ſuch Perſon being

being under the Degree of Master of Arts) do subscribe their Names.

THAT you admit not any Person to Holy Orders upon Letters Dimissory, unless they are granted by the Bishop himself, or Guardian of the Spiritualities *Sede vacante*, nor unless it be expressed in such Letters, that he who grants them, has fully satisfied himself of the Title and Conversation of the Person, to whom the Letter is granted.

For INSTITUTION.

Before it.

THE Presentation to be tender'd to the Bishop, and left with Him to be consider'd.

THE Orders of Deacon and Priest to be exhibited to the Bishop; according to the 39th Canon.

TES-

TESTIMONIALS of his former good Life and Behaviour, according to the 39th Canon; and if he come out of another Dioceſe, then a Teſtimonial from the Biſhop or Ordinary of the Dioceſe or Place from whence he comes.

After INSTITUTION.

TO compound for his Firſt-Fruits, at the Office of Firſt-Fruits, according to *Stat.* 26. *H.* VIII. *C.* 3. *S.* 2. unleſs it be a Living that is diſcharged, either as being a Vicarage not exceeding 10 *l.* a Year, or a Parſonage not exceeding Ten Marks in the King's Books, and ſo diſcharged by *Stat.* 1. *Eliz. C.* 4. *S.* 29. Or elſe, as not exceeding 50 *l. per Annum* clear Value, and diſcharged by *Stat.* 5. *Ann. C.* 24. *S.* 1.

To carry the Mandate of Induction to the proper Office of the Perſon to whom it is directed; in order to his being *Inducted*, and put in *actual* Poſſeſſion.

To read the Common-Prayer, and declare Aſſent and Conſent, within Two Months

Months next after actual Poſſeſſion, according to *Stat.* 13, 14. *Car.* 2. *C.* 4. §. 6. unleſs diſpens'd with by the Ordinary upon ſome lawful Impediment.

To make the Declaration in the Church, That he will conform to the Liturgy of the Church of *England*, as it is now by Law eſtabliſhed; and then to read the Certificate of his having ſubſcribed it before the Biſhop. Theſe to be done within Three Months after Inſtitution.

To read the Thirty-Nine Articles, in the Time of Common-Prayer, with Declaration of his unfeigned Aſſent thereunto, within Two Months after Induction.

Note, *It may be convenient to procure a* Certificate *of the* Induction *from the Perſon Inducting; and another from the Church-Wardens, or other Inhabitants, of his having performed all the fore-mentioned Things, which are to be done in the Church; but there is no Law that* requires

ſuch

such Certificates, nor need they be in any certain *Form.*

To take the Oaths of Allegiance, Supremacy, and Abjuration, and subscribe the Declaration against *Transubstantiation*; either in one of the Courts of *Westminster*, or at the General Quarter Sessions of the County, City, or Place where he shall reside; within Six Kalendar Months after he shall be admitted into, or enter upon the Benefice, *&c.* according to the Statute made in the Ninth Year of K. *George* the Second.

For a Licence to a CURACY.

A NOMINATION from the Incumbent; in which is to be expres'd the Salary proposed to be allow'd for serving the Cure; that the Bishop may judge whether or no it is sufficient.

To exhibit to the Bishop his Letters of Orders.

To bring Letters Testimonial from his College; or if he come not immediately from a College, then to bring them from the

the neighbouring Clergy, where he has dwelt for ſome Time before, if in the Biſhop's own Dioceſe.

In caſe he comes from another Dioceſe; then, to bring Letters Teſtimonial from the Biſhop or Ordinary of the Dioceſe or Place from whence he comes; according to the XLVIIIth Canon.

Within three Months after he is licenſed; to read in the Church the Declaration appointed by the Act of Uniformity, "That he will conform to the Li-"turgy of the Church of *England*, as it "is now by Law eſtabliſh'd," and alſo the Certificate of his having ſubſcrib'd it before the Biſhop; according to *Stat.* 13, 14. *Car.* II. *C.* 4. §. 11.

For a Licence to a LECTURE.

TO bring to the Biſhop a Certificate from the Miniſter and Church-Wardens, of his having been duly Elected, or, an Appointment under Hand and Seal of the Perſon or Perſons who have Power to appoint.

To

To exhibit his Orders of Deacon and Prieſt.

To bring Teſtimonials of his ſober and regular Behaviour.

To read the Thirty Nine Articles in the Preſence of the Biſhop, according to *Stat.* 13, 14. *Car.* II. 4. *S.* 19.

WITHIN three Months after being Licenſed; to make the Declaration appointed by the Act of Uniformity 13, 14. *Car.* II. *C.* 4. §. 11. "That he will conform to the Liturgy of the Church of "*England*, as it is now by Law eſtabliſhed," in the Church where he is appointed Lecturer; and at the ſame Time to read the Certificate of his having ſubſcribed it before the Biſhop.

Diſpenſation for a PLURALITY.

TO obtain of the Biſhop, in whoſe Dioceſe the Livings are, two Certificates of the Values in the King's Books, and the reputed Values and Diſtance of

such Livings; one Certificate for the Lord Archbishop of *Canterbury*, and the other for the Lord Chancellor. And if the Livings lie in two Dioceses, then two Certificates, as aforesaid, are to be obtain'd from each Bishop; each certifying the Value in the King's Books, and the reputed Value of the Living in his own Diocese; and both of them, the Distance of the two Livings.

To exhibit to his Grace his Presentation to the second Living; or a Certificate of a *Collation* intended by the Bishop.

To bring two Papers of Testimonials from the Neighbouring Clergy, concerning his Behaviour and Conversation; one for the Archbishop of *Canterbury*, and the other for the Lord Chancellor.

To exhibit to the Archbishop his Letters of Orders, of Priest and Deacon.

To exhibit to his Grace a Certificate of his having taken the Degree of Master

of

of Arts at the leaſt, in one of the Univerſities of this Realm, under the Hand of the Regiſter of ſuch Univerſity, reſpectively; in purſuance of the XLIst Canon.

In Caſe he be not Doctor or Batchelor of Divinity, nor Doctor or Batchelor of Canon Law, he is to procure a Qualification, as Chaplain to ſome Nobleman, or to ſome other Perſon empower'd by Law to grant Qualifications for Pluralities (which is alſo to be duly Regiſter'd in the Faculty Office, in order to be tender'd to the Archbiſhop) according to the *Stat.* 21 *H.* VIII. *C.* 13. And if he hath regularly taken any of the aforeſaid Degrees, which the Statute allows as Qualifications, of themſelves; he is to procure a Certificate thereof in the Manner before-mentioned, and to exhibit it to the Archbiſhop,

III.

An ACT for the better Maintenance of CURATES, 12 Annæ, c. 12.

WHEREAS the Abſence of Beneficed Miniſters ought to be ſupplied by Curates that are ſufficient and licenſed Preachers, and no Curates or Miniſters ought to ſerve in any Place without the Examination and Admiſſion of the Biſhop of the Dioceſe, or Ordinary of the Place, having Epiſcopal Juriſdiction: But nevertheleſs, for Want of ſufficient Maintenance and Encouragement for ſuch Curates, the Cures within that Part of *Great-*

Great-Britain called *England*, have been in ſeveral Places meanly ſupplied: For Remedy whereof, Be it enacted by the Queen's moſt Excellent Majeſty, by and with the Advice and Conſent of the Lords Spiritual and Temporal, and Commons in this preſent Parliament aſſembled, and by the Authority of the ſame, That if any Rector or Vicar, having Cure of Souls, ſhall, from and after the Nine and Twentieth Day of *September*, in the Year of our Lord One thouſand ſeven hundred and fourteen, nominate and preſent any Curate to the Biſhop or Ordinary, to be licenſed, or admitted to ſerve the Cure of ſuch Rector or Vicar in his Abſence, the ſaid Biſhop or Ordinary, having Regard to the Greatneſs of the Cure, and the Value of the Eccleſiaſtical Benefices of ſuch Rector or Vicar, ſhall, on or before the granting ſuch Licence, appoint, by Writing under his Hand and Seal, a ſufficient certain Stipend or Allowance, not exceeding Fifty Pounds *per Annum*, nor leſs than Twenty Pounds *per Annum*, to be paid or anſwered, at ſuch Times as he ſhall think fit,

by ſuch Rector or Vicar, to ſuch Curate, for his Support and Maintenance; And if it ſhall appear to the Biſhop or Ordinary, upon Complaint or otherwiſe, that any Curate of ſuch Rector or Vicar, licenſed or admitted before the ſaid Nine and twentieth Day of *September*, in the Year of our Lord One thouſand ſeven hundred and fourteen, hath not a ſufficient Maintenance, It ſhall be lawful to and for the ſaid Biſhop or Ordinary, to appoint him a certain Stipend or Allowance, in like Manner as before-mentioned; and in caſe any Difference ſhall ariſe between any Rector or Vicar, and his Curate, touching ſuch Stipend or Allowance, or the Payment thereof, the Biſhop or Ordinary, on Complaint to him made, ſhall ſummarily hear and determine the ſame; and in caſe of Neglect or Refuſal to pay ſuch Stipend or Allowance, may ſequeſter the Profits of ſuch Benefice, for or until Payment thereof.

IV.

Directions given by EDMUND *Lord Biſhop of* LONDON *to the* Maſters *and* Miſtreſſes *of the* Charity-Schools, *within the Bills of Mortality and Dioceſe of* LONDON, *Aſſembled for that Purpoſe in the* Chapter-Houſe *of St.* Paul's, November *the* 14th, 1724.

THE Erecting and Maintaining Schools of Charity for the Education of poor Children, is a Work ſo good and pious in it ſelf, and has ſuch a manifeſt Tendency to promote Religion and Virtue, that it muſt be the Wiſh of

all ſerious and good Men to ſee them flouriſh and increaſe. And if Abuſes or Corruptions of any Kind ſhall be found among them, which is no more than what oft-times befals the wiſeſt and beſt Inſtitutions; the Courſe that Prudence and Piety direct, is to reform the Abuſe, but not to deſtroy the Inſtitution; this latter being either the Dictate of Paſſion and Folly, or elſe the Language of Profane and Atheiſtical Men, who are ſorry to ſee any thing taught or practiſed among us, that tends to Sobriety and a ſerious Senſe of Religion.

As Charity-Schools are now by the Bleſſing of God greatly multiplied and ſpread into all Parts of the Kingdom, they are become a National Concern; and it behoves them to take great Care, that while they are promoting the Ends of Religion, they give no Jealouſy of any Kind to the Civil Government. Particularly, the Schools in theſe two great Cities, from whence the reſt took their Riſe, and where they are more immediately

ately under the Eye of the Government, and far more numerous than in other Places, are concerned in an eſpecial Manner to keep up ſtrictly to the Ends of their Inſtitution, and to ſtand clear of Abuſes and Miſmanagements of all Kinds; that they may deſerve the Protection of the Government, and be a Pattern of Order and Regularity to all the reſt. And I hope they are ſo in many Reſpects; but yet you cannot but be ſenſible, that there have been Complaints of Inconveniences and Abuſes in the Charity-Schools of the City, as well as the Country; and if any real Occaſion has been given for thoſe Complaints, as I doubt in ſome Places there may, it is the Duty of all who wiſh well to the Inſtitution, and more particularly the Duty as well as Intereſt of the Maſters and Miſtreſſes, to guard againſt all ſuch Occaſions of Complaint, for the Time to come.

It is for this End that I have called You together; firſt, to acquaint You with ſuch Objections as ſeem to me to have the

the greateſt Weight; and then to lay before You ſuch Rules for Your future Conduct, as may remove the Objections, and leave no reaſonable Ground of Complaint. And I think, the Objections may be reduced to two Heads; one, That the Education of Children in the Charity-Schools ſets them above the lower and more laborious Stations and Offices of Life; and the other, That in many of thoſe Schools the Children are trained up to Diſaffection to the Government.

I. As to the firſt of theſe Objections; it will be granted in general, That the teaching poor Children to Read and ſay their Catechiſm, and underſtand the Duties of Religion, and the accuſtoming them to ſay their Prayers Morning and Evening in the School, and to attend the publick Worſhip of God in the Church, and to behave themſelves there decently and orderly; it will, I ſay, be granted, that all theſe do naturally prepare them to be good Servants, that is, to be ſober and regular in their Lives, and faithful

and

and diligent in their Buſineſs. And theſe being Things which every Maſter and Miſtreſs is bound to teach their Servants, and to oblige them to practiſe, they ought to be thankful to the Charity-Schools, that the Work is ſo far done to their Hands, and that they have no Need to be at the Pains to reſtrain Servants who come out of thoſe Schools, from Swearing, and Curſing, and obſcene and profane Diſcourſe; which are ſo common among us, and eſpecially among the meaner and lower Sort.

And if Children who have theſe Advantages in our Charity-Schools, be apt to pleaſe themſelves with their Proficiency, and to think that they are ſomewhat better than others of their own Rank, who either are not taught at all, or are taught with leſs Care and Exactneſs; this is no more than what is natural, and ſuch an innocent Emulation as is very allowable in Children. At leaſt, none will ſay, that becauſe the teaching them theſe good Things, ſets them in their own Minds

ſome-

ſomewhat above their Neighbours, they therefore ought not to be taught at all; nor can it be pretended, that theſe Improvements, when obtain'd in the Charity-Schools, are more apt to ſet Children above the meaner and more laborious Offices of Life, than the ſame Meaſure of Improvement obtain'd in any other Schools.

But if Charity-Schools ſhould grow by degrees into a more polite Sort of Education; if the Boys ſhould be taught fine Writing, and the Girls fine Working, and both of them fine Singing; in which Caſes alſo the Maſters and Miſtreſſes would hardly refrain from teaching the Children to *value* themſelves upon theſe Attainments; all this, I own, would have a natural Tendency to ſet them above the meaner and more laborious Stations and Offices of Life. And therefore all theſe Things ſhould be carefully kept out of our Charity-Schools; and though they are laudable Attainments in themſelves, and ſome of the Children may have particular

Genius's

Genius's for them, yet it is far better that they be taught them elſewhere, or not taught them at all, than that theſe Refinements ſhould be introduc'd into Charity-Schools; which doubtleſs will ſtand moſt clear of Objections, and beſt anſwer the End of their Inſtitution, when they pretend to no more, than to prepare Children to be good Chriſtians, and good Servants.

For theſe Reaſons, many wiſe and conſiderate Men have condemn'd the Cuſtom in ſome Charity-Schools, of teaching the Children to ſing Anthems, and ſuch Pſalm-Tunes as are uncommon and out of the Way; and have wiſh'd, that they were abſolutely reſtrain'd to the learning five or ſix of the Tunes moſt uſually ſung in Churches; and that not only ſome few of the Children, but all of them in general, might be equally bound to learn and ſing them to the beſt of their Capacities, in order to be able to join with the Congregation, wherever their Lot ſhall fall, in that uſeful and edifying Part of Divine Worſhip.

Like-

LIKEWISE, in the *Choice* of Pſalms to be ſung by the Children in the Church on the Days of Collection; it were beſt to confine them to the Pſalms of *David*, which afford a ſufficient Variety very ſuitable to ſuch Occaſions; and not to introduce into the Church, Compoſitions merely human, how fine and elegant ſoever they may be thought; ſince, beſides that all Acts of Devotion ought to be plain and unaffected, and that this is a Liberty not ſtrictly warrantable in it ſelf, nor wholly free from ill Conſequences; beſides theſe, I ſay, the Uſe of ſuch Compoſitions may be apt to lead the Children into an Affectation of ſomewhat above the common Pſalmody in Churches, and upon that account, if there were no other Objection, it may better be avoided and laid aſide.

AND upon the ſame Conſideration of preparing Children in Charity-Schools to be plain Servants, and no more; a moſt wiſe and pious Man, the late Archbiſhop *Teniſon*, when he founded a Charity-

rity-School for Girls in the Parish of *Lambeth*, did in his Statutes particularly enumerate the several Sorts of *Work* that the Mistress should teach them; and they are these, to *Spin*, *Knit*, *Sew* and *Mark*.

I WILL only add upon this Head, That as a farther Means to keep the Children in Charity-Schools from any aspiring or conceited Thoughts, the Masters and Mistresses may do well to put them frequently in Mind, that whatever Attainments they get there, are all the Effects of Charity; which will keep them humble, and at the same Time put them in Mind to be thankful to God, and grateful to their Benefactors.

II. THE other Objection against the Charity-Schools, is, That in many of them the Children are trained up to Disaffection to the Government. Which is a very heavy Objection indeed, and a Point that the Government is nearly concern'd to look after; since it is to little

little Purpoſe to ſubdue and conquer the preſent ill Humours, if a Succeſſion of diſaffected Perſons is to be perpetually nurſing up in our Schools. Nor can it be expected, that a Government ſhould long tolerate Places of Education, concerning which they have not the moſt full and clear Satisfaction upon this Head; and as little is it to be expected, that any Perſons who are well-affected to a Government, ſhould contribute to the Maintenance of ſuch Schools, as long as the Opinion of their Diſaffection continues.

But I hope and believe, that there is not at preſent the like Ground to complain of Diſaffection in our Charity-Schools, as there was ſome Years ago. While the Proteſtant Succeſſion remained doubtful, and no Stone was left unturned to defeat it, ſome Perſons who had their Views a different Way, though otherwiſe virtuous and good Men, endeavour'd to get the Management of the Charity-Schools into their Hands, and

and to make them inſtrumental in nouriſhing and ſpreading an Averſion to the Proteſtant Settlement. Which was ſo notorious, as well from ſome particular Recommendations of Maſters and Miſtreſſes, as from the Behaviour of too many of the Children themſelves, that the Fact, as to that Time, cannot poſſibly be deny'd. But there is great Reaſon to believe, that much of that Leaven is work'd out; both becauſe they are not now under the ſame Influences as before, and becauſe for ſome Years paſt the Behaviour of the Children has been in the main inoffenſive, and many of the Maſters and Miſtreſſes have ſtudied to give Proofs of their ſincere Affection to the Government. And as long as they continue in this good Way, they cannot doubt of Protection from the Government; and I am willing to hope, that ſome Friends of the Government, who have withdrawn their Subſcriptions, and others who have forborn to ſubſcribe, upon thoſe former Tokens of Diſaffection that appear'd among them, will begin to think more favourably of them, and be ready to con-

tribute to their Support, upon the general Principle of promoting Religion and Virtue.

To induce them to this, and to clear the Charity-Schools from all Suſpicion of being diſaffected to the Government, many Things are in the Power of the Maſters and Miſtreſſes, which I therefore earneſtly recommend to your Care.

1. To pray conſtantly for the King and the Royal Family by Name, in the daily Prayers which are uſed in the School, Morning and Evening; adding in the moſt proper Place theſe or the like Words, *We beſeech thee alſo to pour down thy Bleſſings in a plentiful Manner upon our gracious Sovereign King* GEORGE, *and upon all the Royal Family. Grant that He may enjoy a long and happy Reign over us, and that there may never be wanting one deſcended from Him, to ſit upon his Throne, and to preſerve thy true Religion in theſe Nations.*

2. To diſcourage in the Children all Marks of Diſreſpect to the King and the

Royal Family, whether that appear by Words, or Songs, or Pictures, or any other Way; and when any thing of that Kind is found out, to puniſh it in ſuch a publick Manner, as may both juſtify the School from the Imputation of Diſloyalty, and make the Offender an Example to the reſt.

3. To inculcate into them the great Duties enjoin'd by St. *Paul*, of *ſtudying to be quiet, and to do their own Buſineſs, and to work with their own Hands*; and to make them ſenſible of the Sinfulneſs of diſturbing Government, and of the Folly as well as Sinfulneſs of meddling with Matters which do not belong to them, and eſpecially Matters which are ſo far above them.

4. To take all proper Occaſions of poſſeſſing their Minds with juſt and favourable Impreſſions of the King and His Family, and Adminiſtration.

5. To give them a juſt Apprehenſion of the Terrors of a Popiſh Reign, and of

the Perſecutions and Cruelties which Proteſtants are to expect under a Popiſh Prince.

On one Hand, theſe are Impreſſions which the Children are very capable of receiving; and on the other Hand, they are Teſtimonies very proper to be given by the Maſters and Miſtreſſes, of their Loyalty to the Government. And as I ſhall think it my Duty to make Enquiry from time to time into the Conduct and Behaviour of the ſeveral Maſters and Miſtreſſes, ſo if I find any who ſhall neglect or avoid the giving ſuch eaſy Proofs of their Affection to the Government (as I hope I ſhall not,) I muſt conclude them to be Perſons diſaffected, and very unfit to be entruſted with the Education of Children in a Proteſtant Country.

V. *A Courſe*

V.

A Course of SINGING-PSALMS, *selected, for Half a Year.*

Praise and Thanksgiving.

The *First* Psalm at Morning-Service.

Sunday.

I. PSAL. viii. 1, 2, 3, 4. *O God our Lord*
II. — ix. 1, 2, 7, 8, 9, 10. *With Heart and*
III. — xix. 1, 2, 3. *The Heavens* — with Gloria Patri.
IV. — xxxiii. 1, 2, 3, 4. *Ye Righteous*
V. — xxxiv. 1, 2, 3, 7, 8. *I will give laud*
VI. — xlvii. 1, 2, 6. *Ye People*--Gloria Patri
VII. — lvi. 10, 11, 12, 13. *I glory in*
VIII. — lvii. 9, 10, 11, 12. *My Heart is set*
IX. — lxv. 1, 2, 3, 4. *Thy Praise alone*
X. — lxvi. 1, 2, 3, 4. *Ye Men on Earth*
XI. — lxvi. 16, 17, 18, 19, 20. *Come forth*

Sunday

XII. — lxvii. 1, 2, 3, 4. *Have mercy on us*
or,
— lxxvii. 11, 12, 13, 14. *I will regard*

XIII. — lxxxix. 1, 2, 5, 6. *To sing the mercies*

XIV. — lxxxix. 7, 8, 14, 15. *God in assembly*

XV. — xcii. 1, 2, 3, 4, 5. *It is a thing*

XVI. — xciii. 1, 2, 3, 6. *The Lord doth reign*

XVII. — xcv. 1, 2, 6, 7. *O come let us*

XVIII. — xcvi. 1, 2, 3, 4. *Sing ye with praise*

XIX. — xcvi. 1, 5, 6, 7, 8. *Sing ye*

XX. — xcvi. 9, 10, 11. *Fall down* —— with Gloria Patri.

XXI. — c. 1, 2, 3, 4. *All People*
or,
— ciii. 1, 2, 12, 13. *My Soul give laud.*

XXII. — cv. 1, 2, 3, 4. *Give Praises*

XXIII. — cxvii. 1, 2. *O all ye Nations* Gl. Pat.
or,
— cxxxiv. 1, 2, 3. *Behold, and have*

XXIV. — cxlv. 1, 2, 3, 4. *Thee will I laud*

XXV. — cxlv. 6, 7, 11, 12. *The Lord our God*

XXVI. — cxlvii. 1, 3, 4, 8. *Praise ye the Lord*
or
— cl. 1, 2, 6. *Tell unto God*— Gl. Pat.

Prayer

Prayer to God, and Truſt in Him.

The *Second* Pſalm at Morning Service.

Sunday.

I. PSAL. iv. 6, 7, 8, 9. *Offer to God*
II. — v. 1, 2, 3, 10, 11. *Incline thine ears*
III. — ix. 9, 10, 17, 18. *He is protector*
IV. — xvii 4, 5, 6, 7, 8. *As for the works*
V. — xviii. 1, 2, 29, 30. *O God, my ſtrength*
VI. — xxiii. 1, 2, 3, 4. *The Lord is*
VII. — xxv. 4, 5, 6, 7. *Direct me*
or,
— xxviii. 1, 2, 6, 7, 9. *Thou art, O Lord*
VIII. — xxxiii. 16, 17, 18, 19, 20. *But lo!*
IX. — xxxiv. 7, 8, 9. *The Angel*-Gl. Patri.
X. — xxxvi. 7, 8, 9, 10. *Thy mercy*
XI. — li. 10, 11, 12. ſecond Metre, *O God*— with Gloria Patri.
XII. — liv. 1, 2, 6. *God ſave me*-Gl. Patri.
XIII. — lxi. 1, 3, 4, 8. *Regard, O Lord*
XIV. — lxii. 1, 2, 7, 8. *My Soul to God*
XV. — lxiii. 1, 4, 5, 7. *O God, my God*
XVI. — lxxi. 1, 2, 3, 4, 5, 6. *My Lord, my God*
XVII. — lxxiii. 23, 24, 25, 26. *What thing is*
XVIII. — xci. 1, 2, 9, 10, 11. *He that within*

Sunday.

XIX. — cvi. 1, 2, 3, 4. *Praise ye the Lord*

XX. — cxix. 33, 34, 35, 36. *Instruct me, Lord*

XXI. — cxix. 57, 58, 63, 64. *O God, which art*

XXII. — cxix. 73, 74, 76, 77. *Thy hands*

XXIII. — cxix. 132, 133, 134, 135, 136. *With mercy and compassion.*

XXIV. — cxxx. 2, 3, 4, 5. *Hearken, O Lord*

XXV. — cxliii. 1, 2, 8, 10. *Lord, hear my prayer*

XXVI. — cxlvi. 4, 5, 6, 7, 8. *Blessed and happy*

Precepts, and Motives to a Godly Life.

The Pſalm at Evening-Service.

Sunday.

I. PSAL. i. 1, 2, 3, 4. *The Man is bleſt*

II. —xv. 1, 2, 3, 4. *Within thy tabernacle*

III. —xviii. 23, 24, 25, 29, 30. *The Lord therefore*

IV. —xix. 7, 8, 9, 10. *How perfect is*

V. —xxiv. 3, 4, 5. *Who is the man*—Gloria Patri.

VI. —xxxiv. 11, 12, 13, 14. *Come near to me*

VII. —xxxvii. 1, 2, 3, 4, 5. *Grudge not*

VIII. —xxxvii. 23, 24, 27, 28. *The Lord*

IX. —xxxvii. 37, 38, 39, 40. *Mark and*

X. —lxxxiv. 1, 2, 5, 6. *How pleaſant is*

XI. —lxxxiv. 12, 13, 14. *Much rather had I*

XII. —xciv. 9, 10, 11, 12. *The Lord, which*

XIII. —xcvii. 11, 12, 13. *All ye that love* —with Gloria Patri.

XIV. —ci. 1, 2, 3. *I mercy will*—Gl. Patri

XV. —ci. 4, 5, 6, 7. *Him I'll deſtroy*

XVI. —cxix. 1, 2, 3, 4. *Bleſſed are they*

Sunday XVII.

Sunday.

XVII. —cxix. 5, 6, 7, 8. *O would to God*

XVIII. —cxix. 9, 10, 11, 12. *By what means*

XIX. —cxix. 13, 14, 15, 16. *My lips have*

XX. —cxix. 57, 58, 59, 60. *O God which art*

XXI. —cxix. 97, 103, 104. *What great desire* —With Gloria Patri.

XXII. —cxix. 105, 106, 111, 112. *Even as a lantern*

XXIII. —cxix. 165, 166, 167, 168. *Great peace and rest*

XXIV. —cxxxiii. 1, 2, 3, 4. *O what a happy*

XXV. —cxxxix. 1, 2, 3. *O Lord, thou hast* —With Gloria Patri.

XXVI. —cxlv. 13, 14, 15, 16. *The Lord is just*

PSALMS *proper to be Sung on particular Days, and Occaſions.*

Chriſtmas-Day.

PSAL. lxxxv. 8, 9, 10, 11. *I'll hear*
——cx. 1, 2, 3, 4. *The Lord did ſay.*
——cxviii. 21, 22, 23, 24, 25. *This is the*

Eaſter-Day.

PSAL. lvii. 9, 10, 11, 12, 13. *My Heart*
——cxviii. 13, 14, 15, 16. *The right hand*
——cxviii. 19, 20, 21, 22. *I will give*

Whitſunday.

PSAL. lxviii. 4, 18, 19, 20. *Sing praiſe*
——cxlv. 1, 2, 3, 4, 5. *Thee will I laud*
——cxlv. 8, 9, 10. *The Lord* — Gl. Pat.

King's Inauguration-Day.

PSAL. lxxii. 1, 2, 4, 5. *Lord, give thy*
—— lxxii. 6, 7, 8, 9. *Lord, make*

At Funerals.

PSAL. xxxix. 5, 6, 7, 8. *Lord, number*
——— xc. 3, 4, 5, 6. *Thou grindest Man*
or,
——— 10, 11, 12, 13. *The time of our*

Rain after much Dry Weather.

PSAL. lxv. 9, 10, 11, 12. *When that the Earth*

Fair Weather after much Rain.

PSAL. xxix. 3, 4, 10, 11. *His Voice doth rule*

PSALMS *proper to be Sung by* CHARITY-CHILDREN *in the Church, on the Days of* COLLECTION.

PSAL. i. 1, 2, 3, 4. *The Man is bleſt*
— viii. 1, 2, 3, 4. *O God our Lord*
——xvi. 7, 8, 9, 10, 11. *I thank the Lord*
——xix. 7, 8, 9, 10, 11. *How perfect is*
——xxv. 9, 10, 12, 13, 14. *The humble*
——xxxii. 8, 9, 10, 11. *Come hither*
——xxxiv. 11, 12, 13, 14. *Come near to me*
——xxxvii. 21, 23, 24, 25, 26. *Behold the* (*wicked*
——xli. 1, 2, 3. *The Man is bleſt* — with (Gloria Patri
——lxvi. 16, 17, 18, 19, 20. *Come forth* (*and hearken*
——lxxi. 2, 3, 5, 6. *As thou art juſt*
——lxxi. 15, 16, 17, 18, 19. *My mouth thy* (*juſtice*
——lxxviii. 1, 2, 3, 4, 5, 6. *Attend, my People*
——lxxxiv. 1, 2, 5, 6. *How pleaſant is*
——cxiii. the whole Pſalm. *Ye Children which*
——cxix. 1, 2, 3, 4. *Bleſſed are they*
——cxix. 5, 6, 7, 8. *O would to God*
——cxix. 9, 10, 11, 12. *By what means may*
——cxix. 33, 34, 35, 36, 37. *Inſtruct me, Lord*

Note,

Note, That all the foregoing Pſalms are taken out of the Old Verſion; in which, the Diviſion of the Pſalms into Verſes is not exactly the ſame in the ſeveral Editions. And this Inconvenience is not to be thoroughly remedied, unleſs the Portions of Pſalms that are made Choice of, were printed by themſelves at length. In the mean Time, the Inſtances of ſuch Variations in the numbering of the Verſes, are but few; and where they happen, it will eaſily be ſeen which are the Verſes that are here intended, both by the Matter and Connection, and by the firſt Words of each, which are now added for that End.

Note alſo, That in reckoning the *Number* of Verſes to be ſung; the *Metre-Verſe*, conſiſting of four Lines, is always to be underſtood.

F I N I S.

FK
MVSEVM
BRITANNICVM